



*The
Fine Art
of
Living*



The Improvement Era May 1965

E R A



"The Fine Art of Living"

This is the theme of this year's BYU Education Weeks (formerly Leadership Weeks) which will be presented by LDS stakes in 44 locations in United States and Canada during the summer. Some 50,000 persons are expected to attend these learning festivals conducted by BYU and local faculty in concentrated courses in the arts, science, religion, literature, personal development, skills and scores of others. Put yourself in a scene like that above. Have fun and learn at an Education Week.

PLAN NOW TO ATTEND

Check the schedule below for an Education Week in your area. For information contact Education Weeks Office at BYU or your local stake officers.

ARIZONA-NEVADA CIRCUIT

Las Vegas, Nevada	June 3, 4, 5
Mesa, Arizona	June 7, 8, 9
Phoenix, Arizona	June 10, 11, 12

SOUTHWEST CIRCUIT

Thatcher, Arizona	June 17, 18, 19
El Paso, Juarez, Texas	June 22, 23, 24
Albuquerque, New Mexico	June 26, 28, 29
Snowflake, Arizona	July 1, 2, 3

UTAH PROGRAMS

Ogden North	May 31, June 1, 2
Ogden South	June 3, 4, 5
Provo, B. Y. U. Campus	June 7, 8, 9, 10
Jordan Valley	June 10, 11, 12
Granger-Kearns	June 21, 22, 23
Sugar House	June 24, 25, 26
Downtown Salt Lake	June 28, 29, 30

IDAHO CIRCUIT

Pocatello, Idaho	June 3, 4, 5
Rexburg, Idaho	June 7, 8, 9
Idaho Falls, Idaho	June 10, 11, 12
Blackfoot, Idaho	June 14, 15, 16
Ontario, Oregon	June 21, 22, 23
Boise, Idaho	June 24, 25, 26
Montpelier, Idaho	June 29, 30, July 1
Preston, Idaho	July 7, 8, 9

Burley, Idaho	July 12, 13, 14
Twin Falls, Idaho	July 15, 16, 17

PACIFIC NORTHWEST CIRCUIT

Portland, Oregon	July 5, 6, 7
Tacoma, Washington	July 9, 10, 12
Seattle, Washington	July 15, 16, 17

CANADA-NORTHWEST CIRCUIT

Calgary, Canada	July 22, 23, 24
Lethbridge, Canada	July 26, 27, 28
Spokane, Washington	July 31, Aug. 2, 3
Moses Lake, Washington	August 5, 6, 7

SOUTHERN CALIFORNIA CIRCUIT

San Bernardino	July 20, 21, 22
West Covina	July 26, 27, 28
Santa Monica	July 29, 30, 31
Burbank	August 2, 3, 4
Long Beach	August 5, 6, 7
Anaheim	August 10, 11, 12
San Diego	August 16, 17, 18

NORTHERN CALIFORNIA CIRCUIT

Sacramento	July 26, 27, 28
Oakland	July 29, 30, 31
Palo Alto	August 3, 4, 5
Fresno	August 7, 9, 10
Bakersfield	August 12, 13

COLORADO CIRCUIT

Denver, Colorado	August 26, 27, 28
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Exploring the Universe

By Dr. Franklin S. Harris Jr.

GLACIAL SPEED

How fast do glaciers move? Professor Barclay Lamb of California Institute of Technology reports that most valley glaciers flow from 4 to 80 inches per day, depending on the glacier size and the valley slope. In ice falls, movements up to about 20 feet per day occur commonly. Great glaciers, such as the Jakobshavn, flowing from the ice sheet on the west coast of Greenland into fjords, have sometimes moved 100 feet per day. If there is a balance between the ice wastage or ablation and the forward motion, the snout of the glacier will remain in the same place. The Black Rapids Glacier of Alaska has sometimes advanced suddenly at speeds of 330 feet per day.



RADIOCARBON DATES CIVILIZATIONS

D. P. Agrawal reports from India that on the basis of radiocarbon dating of the three main Harappa sites at Mohenjodaro, Kalibangan, and Lothal, the Harappa culture flourished for about 550 years from 2300 to 1750 B.C. Dating from written documents is not yet possible because the Indus script has not yet been deciphered.



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The Improvement Era Offices, 79 South State, Salt Lake City, Utah 84111

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Entered at the Post Office, Salt Lake City, Utah as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 1917, authorized July 2, 1958.

The Improvement Era is at no time prepared for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance at the rate of \$2 a word and must be accompanied by sufficient postage for delivery and return.

Thirty days' notice is required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching, Music Committee, Department of Education, and other agencies of The Church of Jesus Christ of Latter-day Saints.

ART AND PHOTO CREDITS

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THE COVER

"The Fine Art of Living" is the theme of this issue of The Improvement Era, beginning with the cover. Dr. Richard L. Gunn, chairman of the art department of Brigham Young University, shows the Floyd Sucher family "The Feast of Herod" by Peter Paul Rubens. Dr. Sucher is an assistant professor in the department of teacher education at BYU. With him are his wife Geraldine, sons Scott and Loren, and daughters Nancy and Marianne. The Rubens' painting hangs in the special collections room on the fourth level of the Harris Fine Arts Center at BYU. It is one of the masterpieces given the university by Dr. and Mrs. O. K. Cosla of San Francisco. The cover photograph is by Gary B. Thurman.

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Time for the Family: The Church Speaks

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● The reinstitution and reemphasis of the importance of a weekly Family Home Evening by The Church of Jesus Christ of Latter-day Saints in 1965 constitutes one of the important movements of these times.

Fifty years ago, in 1915, the First Presidency of the Church (Presidents Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose) advised and urged each family to conduct a weekly home evening. Many now living have been the beneficiaries of this practice. In a letter the First Presidency (Presidents David O. McKay, Hugh B. Brown, and N. Eldon Tanner), October 26, 1964, announced a "new program designed to assist parents in teaching the gospel in the home," commencing January 1, 1965. The letter was addressed to all stake and mission presidents and called for church-wide effort. The effect has been to clarify the fact that home and family are not only basic units of human society, but are also basic organizations of the Church itself. The Church, seen by many as a collection of stakes, wards, missions, and branches, a kind of meeting-house-centered organization, is now more clearly seen as a family-centered organization. The meeting-houses and ward, stake, mission, branch, and general organizations exist to support, aid, and assist fathers, mothers, and children—homes—in achieving gospel ideals and the goals of Church, state, and human society.

The provision of a 386-page *Family Home Evening Manual*, published by the Council of the Twelve, containing 46 helpful lessons, has had the effect of providing a one-volume "library" to assist each family. The manual contemplates use of the entire family as

the "faculty" in a great home-centered teaching program under the direction of father and mother. The suggested "curriculum" is bound to have far-ranging results. Those of us who remember home evenings of yesterday without such a curriculum and supporting "library" can anticipate fruitful results if this volume is wisely used and if the resources of the entire family as "faculty" are fully utilized.

More than five years ago, These Times (March 1960) reported "the most important problems" faced by youth, as recorded by 42,014 secondary school students in Utah. These young people represented fifty-three senior high schools and forty-six junior high schools. Readers were urged to remember that these youth and their pleas came from LDS homes in the main. Their pleas, as transmitted to a White House Conference on Children and Youth, included such items as these:

1. The family needs to become a family again, not just a group of individuals living together.

2. The family needs to do things together: to play, work, study, go to church, go on outings, have family nights, and create a wholesome family life.

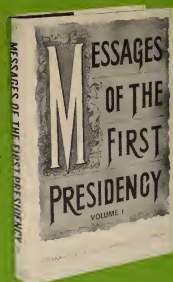
3. Parents need to show more interest in and love for children and a willingness to talk over the problems of youth. The teenagers wanted "more opportunities to confide in their parents."

4. "We grow up too fast," they said, "... too many privileges for early dating and early use of automobiles."

5. Parents need to assume more leadership, with father as family head leading out and parents setting the example for harmonious

(Continued on page 446)

WORDS OF WISDOM FROM THE LORD'S ANNOINTED



The Lord reminds us in the Doctrine and Covenants, that when we accept Him, we accept His anointed. In this light are all the known available statements of the First Presidency presented in this massive and important work. The statements are reflective of the early pioneering history of the church from 1833 to 1849. This is a most valuable book because it contains the official statements of the church on subjects of particular interest to all Latter-day Saints.

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by Dr. James R. Clark

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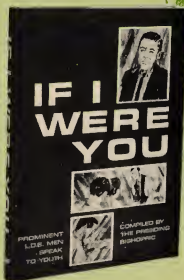
Young men are being given greater responsibilities in order to meet the horizons of tomorrow. As with Lieutenant Rowan during the Spanish-American war, the need is for men who dare to excel by doing! building! striving! creating! climbing!

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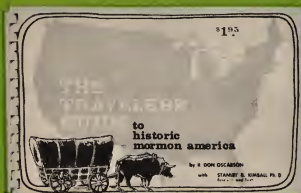
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The Church Moves On

FEBRUARY 1965

27 Italian-speaking missionaries of the Swiss Mission, accompanied by President John M. Russon of that mission, entered their fields of labor in Italy after receiving permission from the Italian government to preach the gospel. Missionary work originally began in Italy in 1850 under the direction of Elder Lorenzo Snow, who later served as President of the Church. All active proselyting in Italy, it is believed, stopped by 1862.

MARCH 1965

1 A three-generation genealogical family-group-sheet program was announced to the stakes: "... each family in the Church [is] to submit three generations of family group sheets. The first sheet includes father and mother with the children comprising their family unit. Father and mother will each submit family group sheets for their families showing themselves as a child in their parents' families. They will then submit family group sheets for the families where their parents are listed as children in the families of their grandparents. This makes a total of seven sheets for each family or home in the Church. ... The Genealogical Society ... should receive one bundle from each stake with the deadline for submission set as October 31, 1965." A similar program has been in operation in the English-speaking missions of the Church for about a year.

13 It was announced that Elders Burton F. Brasher, J. M. Heslop, Ray L. White, and A. Ray Curtis had been called to membership on the general board of the Young Men's Mutual Improvement Association.

Mrs. Faye K. Jensen and Mrs. Donnetta D. Willis have been called to the general board of the Young Women's Mutual Improvement Association.

14 Fullerton Stake was organized from portions of Orange County (California) Stake with Elder Justin B. Lillywhite as president and Elders John H. Meyers and Rex N. Terry as counselors. This presidency served in the same positions in Orange County Stake which was disorganized and the name dropped.

Anaheim Stake was organized from portions of Orange County Stake with Elder Max V. Eliason as president and Elders Hugh J. Sorenson and I. Gene McDaniel as counselors. These stakes, now bringing the church total to 402, were organized under the direction of Elder Howard W. Hunter of the Council of the Twelve and Elder Thorpe B. Isaacson, Assistant to the Twelve.

Elder Henry W. Richards sustained as president of Winder (Salt Lake County) Stake succeeding President M. Elmer Christensen, with whom he served as second counselor. Elder Ivan B. Cutler was retained as first counselor, and Elder V. Stanley Benfell is the new second counselor. President Christensen is a member of the Priesthood Home Teaching Committee of the Church.

Elder J. Richard S. Evanson sustained (Continued on page 445)



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Letters and Reports

DEEP DEVOTION SHOWS ITSELF IN GOLD MEDALLION WINNERS



Sue Stockwell



Judy Moss



Eilene Tolman



Jeanne Veylupek



Caren Wheeler Roberta Evans

As an increasing number of young women receive the Gold Medallion award for earning seven individual awards in the YWMIA, some outstanding records appear.

Probably none can be a better example of diligence to other young women than that of Roberta June Evans in the Ogden (Utah) 34th Ward, Weber Heights Stake, who has moved from Beehive girl to Mia Maid teacher without a break in attendance. She has received 13 individual awards with 11 years perfect attendance in Sunday School, Sacrament meeting, and MIA.

In California Jeanne Veylupek has never missed a meeting since she began the MIA program in 1956. In the Pasadena Ward, Pasadena Stake she earned seven individual awards and received the Gold Medallion, and she continued her record at BYU, earning the eighth award in the Oak Hills Fourth Ward and serving as Cleaner assistant to the president of the stake council.

University of Idaho coed Eilene Tolman of Pocatello, Idaho, also earned the medallion with seven years 100 percent attendance. Eilene is now active in the Moscow (Idaho) Second Ward, Lewiston Stake, and is a home economics major.

The first girl in a ward to receive the medallion serves as example and incentive to those younger than she. In the Moore Ward, Lost River (Idaho) Stake, two young women received the first awards at the same time. They are Judy Renee Moss and Caren Delora Wheeler.

Virginia Sue Stockwell, Wilmington Ward, Torrance Stake in California, was the first medallion winner in her ward. Sue is a BYU freshman this year.



29,985, 29,986, 29,987, 29,988, 29,989, 29,990, 29,991, 29,992, 29,993, 29,994



29,995, 29,996, 29,997, 29,998, 29,999, 30,000, 30,001 AND STILL GOING STRONG.

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All in the April Evening	20
Awake Arise	25
Bless Ye the Lord	20
Brother James Air	35
Come Ye Blessed — Scott	25
I May Never Pass This Way Again — Ringwald	25
Joseph Smith's First Prayer — Cornwall	25
Lord, Teach Me How to Pray	20
Lo What a Precious Rose	25
Now Thank We All Our God	25
O Loving Savior Slain for Us	18
A Prophet Stood — Wilkinson	30
We Are Watchmen	30

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IDAHO FALLS, IDAHO



The Fine Art of Living



● Ever since the early Latter-day Saints sought to create a great art museum in Nauvoo, danced around their campfires during their arduous journey across the plains, and produced outstanding drama in the Salt Lake Theatre, the LDS people have been known for their love of beauty and the fine arts.

Even back in 1844 Joseph Smith wrote in his journal of a painting, "Death on the Pale Horse" by Benjamin West, "which has been exhibiting in my reading room for the last three days." This was part of a movement to promote the arts. The *Times and Seasons* of May 15, 1843, states: "We expect that ere long Nauvoo will be the great emporium of the west and take the lead in the arts, sciences and literature, as well as religion."

Now, in 1965, as the Church is emphasizing the dynamic power of wholesome home life, the fine arts can serve as tools to bring beauty, harmony, understanding, and interest into the Latter-day Saint homes.

In this spirit this issue of *The Improvement Era* features "The Fine Art of Living." This also is the theme of Education Weeks at Brigham Young University, which will be held this summer in 44 locations in ten of the western United States and Canada. This issue, then, can serve as a text in preparation for those Education Week events.

Some 50,000 church members and visitors are expected to attend the Education Weeks which begin May 31 in Utah and end August 28

in Denver, Colorado. This series will cover also Arizona, Southwest, Southern Nevada, the Pacific Northwest, the Canadian Northwest, Idaho, Northern and Southern California.

The program involves a hundred regular BYU faculty members plus local faculty in programs designed to give valuable instruction in numerous fields of study. The staff travels in ten circuits, from city to city, lecturing on various educational subjects. The events are generally three days in length with fifty-minute classes throughout the day and into the evening.

Instruction is given in science, religion, social sciences, the arts, and many tips and helps are provided for improved service to the Church, home life, and individual development. And there are exhibits, demonstrations, motion pictures, assemblies, and entertainment.

BYU takes an Education Week to a stake of the Church upon the stake's request, and the local groups are responsible for arranging the physical facilities for the participants in that area. Entire families frequently take part of their vacation time and make their stay at an Education Week a time of family fun as well as education and improvement. One of the largest of the events is that held on home base, the BYU campus. Many patrons travel from distant states for a pleasant week of study where they can live in the university residence halls, eat in regular cafeterias, and enjoy the air-conditioned classrooms.

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● “How can we know the way?” asked Thomas as he sat with his fellow Apostles and their Lord at the table after the supper on the memorable night of the betrayal, and Christ’s divine answer was, “I am the way, the truth, and the life.” (John 14:6.) And so he is. He is the source of our comfort, the inspiration of our life, the author of our salvation.

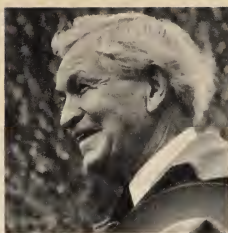
If we want to know our relationship to God, we go to Jesus Christ. If we would know of the truth of the immortality of the soul, we have it exemplified in the Savior’s resurrection. If we desire to learn the ideal life to lead among our fellow men, we can find a perfect example in the life of Jesus. Whatsoever our noble desires, our lofty aspirations, our ideals in any phase of life, we can look to Christ and find perfection. So, in seeking a standard for moral manhood, we need only to go to the Man of Nazareth and in him find embodied all virtues that go to make the perfect man.

The virtues that combined to make this perfect character are truth, justice, wisdom, benevolence, and self-control. His every thought, word, and deed was in harmony with divine law and therefore true. The channel of communication between him and the Father was constantly open so that truth which “rests upon revelation” was always known to him. His ideal of justice is summed up in the admonition, “Do unto others as you would have others do unto you.” His wisdom was so broad and deep that it comprehended the ways of men and the purposes of God. The Apostles could not always comprehend the significance and depth of some of his simplest sayings; the lawyers could not entrap him or get the better of him in a discussion or argument; the greatest teachers were but pupils in his presence. Every act that is recorded of his short though eventful life was one of benevolence which comprehends charity and love. His self-control, whether exemplified in his power over his appetites and passions or his dignity and poise when before his persecutors, was perfect—was divine.

Now what are the teachings of the Church regarding these virtues and all they comprehend? If the Church fails to make men, fails to foster moral manhood, then there is no reason for its existence, and its pretension to be Christ’s Church is a farce.

“... truth,” says the Prophet Joseph through inspiration, “is knowledge of things as they are, and as they were, and as they are to come;

“And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the



THE EDITOR’S PAGE

BY PRESIDENT DAVID O. MCKAY

*“...the way,
the truth,
and the life”*

beginning.

“The Spirit of truth is of God. . . .” (D&C 93:24-26.) He further says that no man receiveth a fulness of truth unless he “keepeth his commandments.” Here, then, in just these few words, we have given not only the definition of truth, but also the way to obtain it.

No man can be a true Latter-day Saint and not love truth. Being true is a fundamental doctrine of the Church. When we stop to consider what this means, we begin to realize what an important element in character building truth is. A man who is true is upright, is conscientious, is honorable in all his dealings,

is faithful in fulfilling his obligations, is trustworthy, is diligent in the performance of duty; he is true to himself, and therefore to his fellow men and to his God.

Justice is "rendering to every one his due, right, or desert." To be just, then, one must of necessity be honest, fair, and impartial; he will be respectful and reverential. It is impossible for a man to be just and at the same time be disrespectful or irreverent, for when disrespectful or irreverent, he is unjust in not giving respect and reverence where they are merited.

All the teachings of the Church cry out against injustice, and her condemnation is most severe upon him who oppresses his brother. Members are admonished to use their authority justly, for "... the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (*Ibid.*, 121:36.)

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven." (*Ibid.*, 121:45.)

Honesty, as included in justice, is the first virtue mentioned in the thirteenth article of faith. It is "founded on the first principles of human society," and is the foundation principle of moral manhood. It is impossible to associate manhood with dishonesty. "To be just with one's self and to others, one must be honest with himself and with others." This means honesty in speech as well as in actions. It means to avoid telling half-truths as well as untruths. It means that we are honest in our dealings—our buying as well as our selling. It means that an honest debt can never be outlawed and that a man's word is better than his bond. It means that we will be honest in our dealings with the Lord.

"... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith. . . ." (*Ibid.*, 109:7.) Such is the commandment given to this generation through the Prophet Joseph Smith. The full significance of it may be more fully realized when we know that man's eternal salvation, God's greatest gift to man, is dependent upon his knowledge; for "it is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.)

Wisdom is the right use of knowledge and com-

prehends judgment, discrimination, prudence, discretion, study.

Benevolence in its fullest sense is the sum of moral excellence and comprehends every other virtue. It is the motive which prompts us to do good to others—which leads us to live our life for Christ's sake.

All acts of kindness, of self-denial, of devotion, of forgiveness, of charity, of love spring from this divine attribute.

A benevolent man is kind and true to his family, is active for good in his state, and is a faithful worker in the Church.

Great as are the virtues of truth, justice, wisdom, and benevolence, they do not seem so practical and applicable to daily life as the virtue of self-control. Indeed, if these elements of true manhood are not attained by, they are at least manifested through, self-control. It is as impossible to think of moral manhood apart from self-control as to separate sunlight from the day.

Self-control means the government and regulation of all our natural appetites, desires, passions, and affections; and there is nothing which gives a man such strength of character as the sense of self-conquest—the realization that he can make his appetites and passions serve him and that he is not a servant to them.

The comprehensiveness of this virtue may be best understood by naming others included by it. Some of these are: temperance, bravery, cheerfulness, sobriety, independence, patience, continence, abstemiousness, fortitude, hopefulness, chastity, tolerance, submission, and purity.

But in our efforts to develop true manhood, we must accept Christ as the way, the truth, and the life. He not only possessed truth, justice, wisdom, benevolence, and self-control and taught them, but he also practised them. And herein is the secret of manly strength: the doing of that which one knows to be right. A man cannot truly believe in God and Jesus Christ, in their divinity, omnipotence, and power, who daily violates their teachings and commandments.

What we need today is the gospel of application—the gospel that is preached by noble acts, that commands the attention and respect even of enemies. The life of Christ was the life of true manhood. The gospel of Christ points to the attainment of it; the Church is an ideal means of developing it; but true moral character is attained only by each individual's practising daily the virtues that give not only character but also happiness and eternal life.

**WHY DID OUR
ETERNAL FATHER CREATE
A WORLD WHERE SUFFERING AND
SORROW EXIST?**

QUESTION: *"If God is all-powerful he could have created a world where no sorrow and suffering would exist. Since in this world there is sorrow and suffering, either God is not all-powerful or else he is cruel to his children to make them suffer as many of them do. I cannot worship a God nor formulate a conception which justifies human suffering. Prayer to such a God seems to be mockery."*



ANSWER: One who maintains such a thought is without understanding in relation to the purpose of mortal life. We were not sent here to have a life merely of pleasure, free from trials, sickness and some physical pain, and disappointments. The real purpose of mortality is twofold: first, to obtain tabernacles of flesh and bones; second, to obtain experiences which could only be had in mortality.

The simple fact is that we came here to partake of the bitter as well as the sweet, to gain knowledge and wisdom through the experiences which mortality affords that would prepare us to go back and advance to eternal perfection. In mortal life we are in school where we are being trained in all the necessary experiences that will prepare us for eternal life. Therefore some pain, some sorrow, perhaps disappointments are essential in preparing us to go back as sons and daughters of our Eternal Father, as well as the pleasant things in life in our preparation for the blessings of eternal life. Thus we prepare ourselves for the life to come. Here we are in school being trained in all the necessary preparation for the future existence. Therefore, it is essential that we come in contact with some things that are bitter that we may appreciate the sweet and our earthly education may be complete. If we did not have access to these conditions, our mortal training would be defective and lacking in many features which are essential to the exaltation which awaits us if we are faithful and true.

If we had been born into this life merely for the purpose of obtaining pleasure, the whole purpose of life would fail. Mortality is in all respects a necessary school—a school where we are trained and receive knowledge and experience that could not come to us in any other way.

An ancient prophet on the American Hemisphere gave us some wonderful counsel in teaching his son on the purpose of this mortal life:

"For it must need be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good

nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life, neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

"Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God." (2 Nephi 2:11-12.)

Let us never forget that no mortal person ever suffered as intensely as our divine Savior Jesus Christ. His entire life in mortality was filled with sorrow as well as the joy which life affords. His description of his suffering is recorded in the Doctrine and Covenants in the following words:

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:16-19.)

Here, my young brother, we have an expression from the Son of God of how he took upon himself suffering, and for whom? For you and for me, for every other soul that will repent and receive his gospel.

And why this great suffering? That we, the children of God, might obtain the resurrection and, if faithful to the Father's commandments, a place of salvation and exaltation in our Father's kingdom.

What right have we who are so greatly blessed to complain because the world in which we live is subject to pain, sickness, and sorrow when we commit sin? Has our Eternal Father required more from us than he at one time suffered? Have you ever thought of the suffering of his Beloved Son which, we are informed, was so great that his body shook with pain and blood burst forth from every pore of his body? And for whom did he suffer? Not for himself, but for every living soul who will repent and accept his gospel. That was a manifestation of his great love for all of us mortal beings!

Yes, our Redeemer did all of this for you and for me and for every other creature who receives mortal

life in this world. How grateful we should be for this manifestation of his great love for us. For by this means we are able to obtain the resurrection from death and if faithful to his commandments the exaltation in the Father's kingdom.

It is a mistaken and foolish notion to think that mortality should be a place for the children of our Eternal Father that should be free from any pain, sickness, or trial of our faith, and eventually mortal death. To come face to face with pain as well as pleasure, sickness as well as happiness and health, and eventually death—we came here definitely to obtain these experiences. They will be essential to our progress in the world to come, which progress would have been retarded if we had been freed from all these things. It is absolutely essential that every soul should partake of these experiences. They help to make us strong.

Let us consider a comparison. Here are two men, each the same height and weight. One of them exercises his muscles by daily toil and exercise; the other does nothing but sit or lie around. One informs his mind by study; the other cannot take time to put forth an effort to learn. Which do you wish to be, the man who is busy and studious or the man who is slothful and at ease? In the one case the man is active, vigorous, and strong. The other becomes weak, sickly, and a burden to himself as well as to others.

Here are two other men. One is studious, humble, and prayerful. He has the guidance of the Spirit of the Lord because he is willing to keep God's commandments. He has received the knowledge through his humility and faith that God his Eternal Father lives and that his Son Jesus Christ is the Redeemer of the world. He is happy and loves his fellow men.

The other is without hope. He has no assurance of salvation in the kingdom that will come. The future is to him an abyss, a place of perpetual darkness. He is without hope or assurance of a perpetual life that will eventually come. Death of the mortal body is not the end!

Yes, our Lord and Redeemer came here and suffered as no other human being was ever called on to suffer, and he went through this awful ordeal for *you* and for *me* and for every living creature on the face of this earth and for the earth itself, that all may obtain the resurrection and live again where there is no death.

This being true, should not we mortals upon the earth love him and learn to keep his commandments and prove our gratitude and love for all that he did for us?



*The
Fine Art
of
Living*

● The sleek transcontinental jet airliner taxied to a stop. Jim hadn't seen a former missionary companion in thirteen years, and now Elder Davis, on his way through to the East on a business trip, was to arrive for a short visit. Two hours was, in fact, all the time available—maybe time for lunch and a chance to talk about missionary experiences.

He couldn't mistake Ted. He had streaks of gray along the sides of his head, but there was no mistaking those sparkling eyes and radiant smile. "There's something different, though," Jim thought. "He seems taller, and straighter, somehow."

Time quickly passed. They had some good laughs and spent some quiet moments in soulful reminiscing. Jim had watched Elder Davis carefully throughout the short visit. He was trying intently to put his finger on the difference he sensed in his former companion. He radiated a calm optimism and enthusiasm for life which Jim himself did not feel and which he did not remember from the Elder Davis of thirteen years ago.

They left the airport dining room and walked across the lobby as the loudspeaker announced Flight 71 loading at Gate 3. "You've changed, Elder," Jim said as they reached the gate. "You're so optimistic. Don't you have any problems?" he asked half jokingly. Ted laughed as he started through the gate and onto the passenger loading area. Jim called after him, "When you write next time, tell me your secret of success."

Ted was still chuckling as he fastened his seat belt and settled back for the flight. But as he watched the land rush by and felt the plane rise into the sky above the mountains, he began to think of Jim's question and to wonder himself just why he felt so optimistic and so confident. His mind was absorbed in analysis of his question for the rest of the flight. That evening he forced himself to be attentive in his meetings with

company officials, and late that night in his hotel room he put down in a letter to Jim his impressions and reactions to Jim's thought-provoking remarks. "I don't have a life free from problems," he wrote. "As a matter of fact, I have as many as anyone, but I have the confidence and the ability to face them squarely and to solve them. Life takes on an altogether

The Fine Art of Living and Learning

R. WAYNE SHUTE

ASSISTANT PROFESSOR OF EDUCATION, BYU

*Jon Anderson, Logan 19th Ward, East
Cache Stake; Rolfe Kerr, Logan 20th
Ward, East Cache Stake.*



different look when you see it through eyes of optimism and confidence."

The Ted Davises, and, in fact, all people who are making progress in life, are doing so because of their ability to solve problems; for what is progress if it is not growth through problem solving? These people are solving problems because they have, either know-

ingly or unknowingly, *learned* the skill necessary to solve their problems. Some absorbed knowledge of this skill in their earliest years; others, through mature effort, incorporate it into their lives. But before one *learns* this skill, he must believe that it is *possible* to overcome problems and that, although he must make the effort to learn how, he does have the ability. All people have problems; not all have learned to overcome them. One learns to live life fully by overcoming problems, progressing to the goal of eternal life. The fine art of living may even be called the fine art of learning. Stated another way, one must come to learn to live.

Problems are solved by a three-fold method: by systematic study, by reason, and by revelation. These I have called the adult three R's: research, reason, and revelation.

The first way to learn is perhaps the one most totally relied upon by the world at large. From the time a child is four or five when he attends nursery school or kindergarten on to high school and college graduation, he studies in a formal and systematic way, investigating one body of knowledge after another. At the completion of the formal schooling, however, most people stop systematic study rather abruptly, almost as if what was learned up to the last day in high school or college was enough to immunize them from ignorance for the rest of life.

But a person must *continue* to study throughout life, systematically and regularly, perhaps in a neighboring high school or college, not only to brush up on what was learned in youth, but also to discover whole new worlds of ideas made available by the knowledge explosion which began two decades ago. This part of the method of

(Continued on page 416)

He was trying intently to put his finger on the difference he sensed in his former companion.



J. L. Jaussi, seminary teacher at Logan High School, Smithfield 4th Ward, Smithfield Stake.



The Bible as

● Our reverence for the Old and New Testaments as scripture makes many of us wary when we are asked to consider them as literature. Too often, those who emphasize a literary approach to the Bible do so at the expense of its sacred nature. It doesn't really help to have critics describe the King James version as the "noblest monument of English prose" if in so doing they totally secularize it. The Bible is *not* just another book. The real problem is that literary appreciation can become a substitute for spiritual sensitivity when it should be a supplement.

The fact that it is possible to consider the literary qualities of the Bible apart from their religious setting is testament to the tremendous vitality of this work. But when literary analysis is brought to the support of religious understanding, we can gain an excitingly fresh insight into biblical truths.

For instance, we can avoid many needless arguments if we recognize that the Hebraic view of history deliberately excludes many topics which we might expect to be considered. To ancient Israel, history was God's dealings with his chosen people—no more, no less. This is why we have such difficulty in reconstructing biblical culture. The Old Testament makes no attempt to satisfy our curiosity concerning many facets of Hebraic life. Those who wish to argue concerning the biblical account of the creation of the world, for example, surely cannot have read Genesis 1 recently. We are simply not given the type of material that can be argued meaningfully. This is no oversight. We *are* given an opportunity to become identified with the majesty and power of God and to see ourselves in relation to his creative force. It should dawn on us in reading these sonorous lines that the real focus here is not on information so much as on identification. Even such a device as describing insects as "creeping things" is used to get us to participate. If you don't think this works, try not to see something when you read "creeping things." You can't help but see *something*, and in so doing you identify with the record.



Literature

BY ROBERT K. THOMAS, ASSISTANT PROFESSOR OF ENGLISH, BYU

This last point should aid us in realizing that the ancient Israelites cannot be dismissed as people lacking the sensitivity and discrimination of modern man. The skill with which they use literary devices to accomplish their clearly seen objectives makes most of our modern efforts seem bumbling—and the remarkable thing is that almost all of their literary skill survives translation.

To recognize that adjectives not made from verbs are really rather ineffective in description is a concept so sophisticated that many modern English teachers have yet to arrive at it. The writers of ancient Israel, however, knew that verbs and verb forms are the backbone of any description. Note that in the phrase “creeping things” the adjective retains all of its active, verbal force.

By far the most impressive of Hebraic literary devices is the use of repetition. The techniques of modern advertising—especially the skilful reiteration heard in modern radio and TV commercials—were used thousands of years ago in Israel. Consider once more the opening lines in Genesis 1. Twenty-one out of thirty-one verses begin with the same phrase, “And God.” Yet note that just as our attention begins to wander in the midst of this exact repetition, there is a break. After a few verses we begin to pick up a little refrain at the end, “And God saw that it was good.” At the conclusion of this chapter, whatever else we remember, we have stamped in our consciousness: “And God . . . saw that it was good.” “And God . . . good.” “God . . . good.”

The imaginative ways in which repetitive parallel structure is used in the Bible are much too numerous to consider in detail here. Suffice it to say that the most prevalent form, synonymous parallelism—in which the second line or half-line echoes and reiterates the first—is especially noteworthy. Consider the following example from Deuteronomy 32:2:

“My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,

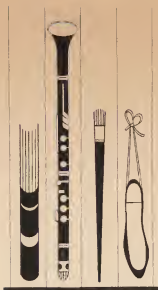
And as the showers upon the grass.”

Ordinarily, as every teacher knows, there is a noticeable loss of attention when the same idea is repeated several times, even when students need to hear it that often. Note that the main idea in the lines above—the pervasive nature of the Lord’s commandments to us—is reinforced by being said no less than four times in four lines, yet our attention is kept while the idea is being hammered home by slight additions and shifts in focus which give the idea texture and wholeness.

Since the records of ancient Israel were written to change lives, we are rarely subjected to abstract doctrine in them. How clearly the Hebrews understood that theology must be translated into religion if it is going to affect conduct. We are not simply told about love and loyalty, which we might easily forget, but we are given the book of Ruth, in which demonstrated love and loyalty become unforgettable. Good men are shown becoming better (note the growth of Jacob, for instance), and potentially good men are shown degenerating—as in the tragedies of Saul and David.

The story of David, especially, may be one of the great tragedies of all time. How fairly we are shown both strengths and weaknesses; how dramatically we see him begin to compromise under the influence of Joab. David’s “fall” is not simply his infatuation with Bathsheba. His actions here seem to follow in the light of the indulgent choices he has already made. If we remember Nathan’s curse, “the sword shall never depart from thine house,” how pitifully appropriate it becomes that David’s last recorded word is “blood”!

The so-called wisdom literature of the Bible is best typified by the Proverbs, an ancient edition of *How to Win Friends and Influence People*. Focused in actuality, these sayings epitomize the experience of a race. They are clear-eyed, unromantic assessments of man’s strength and weakness. Boldly they crash through all explanations and justifications of drunkenness by pointing out that no one ever became a drunkard through one slip. A drunkard is the self-deluded victim of a thousand wrong (Continued on page 430)



"Manners must adorn knowledge, and smooth its way through the world. Like a great rough diamond, it may do very well in a closet by way of curiosity, and also for its intrinsic value; but it will never be worn, nor shine, if it is not polished."

—Lord Chesterfield

● "Pass the salt," said fifteen-year-old John to his younger brother.

No response.

"Clean out your ears, Bud; I said, 'pass the salt.'"

Still no response.

"For the third time, 'please pass the salt.'"

"I was just waiting to see if you would say 'please,'" said Bud. "We had a lesson in school today about manners, and I decided to call you on this at dinner, for you are always ordering me around and sounding off about what I do and don't do, and I decided you don't have any manners at all."

Quick to sense the opportunity for a family discussion about common courtesy, the boys' mother hastened to say, "Bud is right—not only John but all of us are sometimes guilty of thoughtless behavior to each other, and there is no better time than right now to do something about it. Tell us more about your lesson, Bud."

And then followed a lively discussion with Bud, his brothers and sisters, and the parents all giving their ideas about the meaning of manners and courtesy and etiquette. They agreed that they had a kinder feeling toward each other when they remembered to say "please" and "thank you" and decided to have a family project for the next few months to find out more about manners and to try out the ideas in their own home circle.

The parents, when alone, did some evaluating about the way of life they were teaching their children. There were probably too many picnic-type meals eaten off the counter and on the run; Sunday dinners were often eaten at the nearby cafeteria; it had been a long time since they had used their best linen, dishes, and silverware to have a special meal at home. They had guests in occasionally, but at these times the children were sent to bed or to the movies. They recalled, too,

that the children expected to be waited on and resented being asked to do anything; they had little respect for their elders and had to be reminded constantly to show respect for each other's rights and property. It suddenly dawned on them that in the rush and hurry of their busy world, their children were rapidly growing up almost illiterate in the social amenities characteristic of cultured, thoughtful, well-bred people. They couldn't leave these important lessons to the school. The salt episode shocked them into the realization that some refining influences must become a part of each day if their children were not to be handicapped by social ignorance when becoming adults. They felt, too, that the enhancement of their



(l to r) Kent Hansen,
Mrs. Shirley Hansen, Cindy
Hansen, and Rozanne Hansen,
Logan 19th Ward,
East Cache Stake.

family living would be a rich dividend if their children gained some insights and developed skills in meeting everyday social situations at home.

The concept they decided to start teaching and putting into practice immediately was the second commandment: "Love thy neighbour as thyself" (see Matt. 22:39) or, in terminology of Bud's lesson on manners, courtesy begins by caring for others.

After discussing this with the children, here are the changes in behavior that resulted the first week:

1. John, 15, volunteered to take his bath at night to relieve the congested bathroom situation in the morning.

2. Nancy, 13, said she would try to get her visiting

done at noon periods at school so as not to monopolize the telephone.

3. Bud, 11, offered to make the sack lunches to give his mother more time to prepare breakfast.

4. Dick, 7, asked if he could be in charge of setting the table to help his mother.

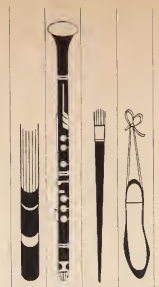
5. Julie, 5, wanted to bring the paper to her daddy when he came home and surprise him by having her toys picked up.

The tone of the home became warmer when the idea started sinking in that a good family member thinks of others first before thinking of himself. Table talk reached new heights. "Going on six" was the theme for the surprise birthday dinner for Julie which was planned and prepared by Nancy. The parents made the evening sparkle with accounts about "when we were very young." A Saturday evening supper, planned and prepared by the boys, concentrated on what might be done for the neighbor with a broken leg. Before the evening was (Continued on page 420)

VIRGINIA CUTLER, DEAN OF COLLEGE
OF FAMILY LIVING, BYU; AND
CHARLENE LIND, CLOTHING TEXTILES
DEPARTMENT, BYU

Courtesy in the Family





The Fine Art of Living

● We tend to think of creativity as relating primarily to the fine arts. Hence, the creative person is one capable of producing a magnificent painting or of composing a lasting symphony. Although creativity is essential to the artist, certainly the concept of "cre-

ating" is not exhausted in the arts. On the contrary, in my opinion, one of the prime purposes of this life is for *all* of us to awaken and fully develop our Godlike creative potential.

We learn from the writings of the Prophet Joseph Smith that the word "create" evolves from the Hebrew word "baurau," which does not mean to create out of nothing. It means to organize in much the same way as a man would bring together materials and build a house. Man should be actively involved in the process of creativity.

A workable definition of creativity is an effort to solve a problem in a new and better way, without having been shown how to do so. To demonstrate creativity, your solution must be new to you, not necessarily to someone else. Obviously, in this sense *everyone* can be creative.

A "problem" as defined here is used in a broad sense to include a spectrum such as found in the following examples:

1. How can I clean my house more quickly with less effort?
2. How can I spend less money in my business, thus showing a greater profit?

Developing



3. Can I do anything in the fine arts to any degree of excellence? If so, what can I do to develop myself as a painter, a musician, a poet, etc.?
4. How can I teach the gospel (as it says in D&C 38:41) to my neighbor in mildness and in meekness?
5. How can I successfully raise funds for the Church and have *all* the members feel good about it?
6. How can I get my whole family to participate regularly in Family Home Evenings?
7. What can I do differently to be a better cook, seamstress, mechanic, engineer, father, mother, daughter, baby sitter, employee, boss, soldier, home teacher, athlete, wife, Girl Scout, farmer, writer, laborer, button pusher, astronaut, politician, Indian chief, chief cook, bottle washer? In short, *how can I be more creative?*

Some Blocks to Creativity

Have you ever said of certain of your friends, "Where does he get all those good ideas? Why didn't I think of that?" If so, there are some pretty good reasons why you may feel that there is a dearth of creative thinking in your repertoire of daily ex-

periences. Following are some of the factors which tend to block creative thinking and action.

Lack of Knowledge

One of the main reasons you may not tend to be more creative is simply lack of information about the factors involved in a given problem. However simple a problem, certain basic information is requisite for its solution. The extension of this notion, of course, is that complex problems require a greater depth of knowledge for solution. A case in point is the highly technical information necessary for an engineer to trouble-shoot a failure in a hydroelectric plant.

We are told of the value of knowledge and how it might be obtained in the Doctrine and Covenants 88:118:

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."

Certainly, if one day we are to be creators of worlds, we will need to know about multiple and complex processes as well as facts and information.

(Continued on page 410)

Creativity

BY D. CHRIS POULOS

EDUCATION WEEK PROGRAM DIRECTOR, BYU

*(l to r) Ken Rich, USU 2nd Ward, University Stake;
 Pamela Harwood, Logan 22nd Ward, East Cache Stake;
 Lee Burke, Logan 21st Ward, Cache Stake;
 Lear Thorpe, Logan 6th Ward, Logan Stake;
 and Adele Ward, Tremonton 3rd Ward,
 South Bear River Stake.*



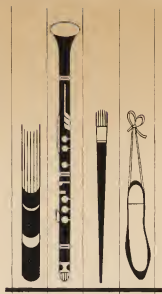
TV and the Prophet Joseph Smith

BY KEITH M. ENGAR

DIRECTOR, RADIO-TELEVISION SERVICES, UNIVERSITY OF UTAH



(l to r) Doran Sampson, Trudy Clark, Paul Clark, Carrie Clark, Danny Littlelike, and Lisa Sampson, Smithfield 4th Ward, Smithfield Stake.



● Millions of words have been written to advise parents how to supervise TV viewing, but none are more apt than Joseph Smith's reply to a question inquiring how he presided so effectively over the Saints in Nauvoo. "I teach them correct principles and they govern themselves." (Recalled by President John Taylor, see *Journal of Discourses*, 10:57-58.)

Best teaching is done by example, and home TV viewing habits frequently stem from parents' behavior.

One of the great attributes of TV is that it provides a common, occasionally even an uncommon, experience for the family to share. If the parents have standards of taste which lead them to superior programs children learn.

If parents editorialize when a flagrant breach of moral principle is shown, children are likely to develop parents' attitudes. If a parent ridicules a tasteless commercial such as one which shows a woman getting ready to smoke a cigar—and there is a not-so-subtle campaign underway in the US to entice women to smoke cigars: "Shouldn't a lady, etc."—children will adopt the parents' attitude toward such commercials. Good advertisements deserve parents' approval. Indeed, if parents emphasize the positive qualities of TV, children learn greater appreciation.

Teaching correct principles is not easy, but it is essential if self-discipline is to develop in a child. A parent who arbitrarily dictates his child's TV viewing risks rebellion and certainly isn't teaching a child to govern his own viewing. A child has too many TV sets to watch in neighbors' homes, and youngsters can usually find a way to watch the forbidden fare which will have earned an undeserved attractiveness from a parent's harshness.

Not that parents should be indifferent to what their youngsters watch. We can't afford to be completely permissive. But if we are to teach youngsters to govern themselves, a degree of choice must be given.

The younger the child, the more guidance he needs. A parent who uses TV as an electronic baby sitter no matter what kind of program is on is teaching a kind of irresponsibility which is worse than the deleterious effects of television's worst moments. Common sense and uncommon concern for your child's immortal soul

are the best antidotes to that sort of irresponsibility.

Are there any guidelines which can be followed to help us take advantage of the many excellent television programs while avoiding the trash?

Perhaps the following quiz will suggest an R. Q. (Responsibility Quotient) for teaching correct principles for TV viewing:

	Yes	No
1. TV is great to entertain my children at any time of day while I do what I want to do.	<input type="checkbox"/>	<input type="checkbox"/>
2. I watch my favorite program even though the best children's program is on another channel at the same hour.	<input type="checkbox"/>	<input type="checkbox"/>
3. My youngsters should watch only those programs which appeal to me.	<input type="checkbox"/>	<input type="checkbox"/>
4. Since cartoons are so full of fantasy, it is perfectly all right for my child to watch any of them no matter how much sadistic violence is portrayed.	<input type="checkbox"/>	<input type="checkbox"/>
5. I should enter into an agreement with my children that as long as they do their lessons and fulfil their home responsibilities, they can watch a reasonable number of TV programs providing that I approve of the programs.	<input type="checkbox"/>	<input type="checkbox"/>
6. The older the child, the more I am obliged to concede him greater choice in the programs he watches while not completely abdicating my parental duty.	<input type="checkbox"/>	<input type="checkbox"/>
7. I take special pleasure in participating in the educational television channel in my community and taking the time to watch with my children.	<input type="checkbox"/>	<input type="checkbox"/>
8. I intuitively reject violence on TV and avoid programs which depend upon violence for solutions to problems, for even though some psychologists smugly maintain that the normal child is unaffected by violence on TV, recent experiments indicate the possibility of a profound effect.	<input type="checkbox"/>	<input type="checkbox"/>

Unfortunately, I've misplaced the answers to the above quiz, so you'll have to develop your own, but if I have taught correct principles, you should have learned to come to your own conclusions. This is mine.



*The
Fine Art
of
Living*

Out of the Best Books:

The Wonderful World of Literature

BY BRUCE B. CLARK

CHAIRMAN, BYU ENGLISH DEPARTMENT

● Throughout the entire history of our Church there has been an emphasis upon education. From the very beginning, schools were established at all levels, and church members were encouraged to cultivate not only gospel knowledge and the skills of learning but also the

cultural arts. The goal has always been to build in the hearts of Latter-day Saints an informed faith, an enlightened testimony. Rather than being afraid of knowledge and the arts, the Church has encouraged and sponsored them. Hence the rich program of cultural activities emphasizing drama, dance, music, literature, public speaking, etc., in the auxiliary organizations as well as the vast network of schools, seminaries, institutes, and colleges provided by the Church.

Nor are these just modern developments. Any study of the pioneer days of the Church will reveal that in spite of the struggle for food and clothing and homes, priority was given to schools, theaters, and music halls, along with chapels and temples, for the pioneers understood that the mind and the spirit need food for growth just as vitally as the physical body does. Their westward-bound wagons were loaded with books and musical instruments as well as spinning wheels and blacksmith forges. Many of the pioneers were self-educated, but most of them *were* nevertheless educated, even to the point of consciously cultivating skill



in elocution, rhetoric, and penmanship.

This is our pioneer heritage! No wonder we look back with admiration and a glow of pride, not only for their great spiritual and physical courage as they triumphed over human persecution and the hostile, barren desert lands but also for their love of the beautiful and the intellectually uplifting. "... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.) Thus the Lord gave counsel through the Prophet Joseph Smith as the gospel was being restored, and a little later added, "... study and learn, and become acquainted with all good books, and with languages, tongues, and people." (*Ibid.*, 90:15.)

As in the past, so now, those we sustain as our living prophets encourage us to develop our talents and widen our intellectual and cultural horizons, as evidenced not only by their encouragement to education but also by the breadth of their own reading. All of us know how abundantly President McKay and

the other General Authorities enrich their talks and writings with passages drawn from the great literature of the world.

Our first responsibility as members of the Church is to study the scriptures and the words of the modern prophets for the fulness of the gospel that they contain. But beyond these we are invited to explore the best writings of the world for the supplemental knowledge and insight that these can give. At their best both religion and literature are concerned with building faith and affirming spiritual values and with opposing and exposing evil, worldliness, superficiality, and all things base and false.

I am impressed that there are five major functions making literature of fundamental value in Latter-day Saint homes.

(1) *To enrich the teaching of gospel ideals.* Literature has been used to enrich and make vivid their messages by most of the great teachers of the world, including the Greatest Teacher of them all, as anyone knows who has read the beautiful parables of the Savior. In our lesser way all of us who are teachers and parents can draw upon the abundant world of literature to enliven and strengthen our teaching of gospel principles. This is not to say that we should set aside the scriptures and teach literature. Our first responsibility, as stated earlier, is to study the scriptures and the words of the living prophets. But beyond these lies all the magic world of literature which also is concerned at its best with affirming spiritual ideals; for example, if a teacher were exploring the destructive powers of hate and passion and the saving power of love, he might strengthen his presentation by quoting such a little poem as Robert Frost's "Fire and Ice." And to illus- (Continued on page 424)

Clayton Ravsten and
Judy Rash, Smithfield 4th
Ward, Smithfield Stake.





The Fine Art of Living

Traveling for Art

● In man's striving for identity, he has always tried to leave a bit of himself for posterity. What an inspiration it is to realize one's kinship with all men in the exploration of the great and good heritage that man has left us from his experiences down through the years! To achieve such a project, one must travel; if his motives are right, his travel will be something more than the fool's paradise that Emerson deplored.

Many years ago it was my privilege to study at Brigham Young University under the influence of Alice Louise Reynolds, a gracious woman whose enthusiasm for the sights and sounds of our wonderful world has never ceased to inspire me. Her admonition to "see America first—but see it on the way to Europe!" implanted an early desire in my heart to learn at first hand what man has done with his world and, hopefully, to gain thereby a nobler estimate of him.

So we begin our travels and find that the facts of history take on an interesting perspective through the reactions of an eleven-year-old boy. Straying away from his family for a few moments in Lexington, Kentucky, he was found hat in hand and eyes full of tears in front of the tomb of Daniel Boone. And then there was his disconsolate wail that "Davy Crockett didn't really mend the crack in the Liberty Bell!" Or there was the time he stood on the expanse of lawn between Washington's mansion at Mount Vernon and the broad Potomac, shook his head slowly, and dropped his silver dollar back into his pocket. "He just couldn't have done it," we heard him mutter. His pride was evident as he announced to the guide in Statuary Hall in our national capital, pointing toward the seated figure of Brigham Young: "That's my great-great-step-grandfather!"

The struggles of nineteenth-century America to inte-

grate a nation come nowhere into sharper focus than in the early history of The Church of Jesus Christ of Latter-day Saints. A pilgrimage to the rallying points of this history brings one face to face with its scope: the gentle, verdant countryside of Vermont, where were born two of the greatest leaders of this movement, Joseph Smith and Brigham Young; a grove of trees in Western New York State, still undeniably hallowed ground; the pignant structure in Kirtland, Ohio, built by the love and sacrifice of a destitute people, but no longer sparkling in the early sunshine as it did more than a century ago; Jackson County, Missouri, with its memories and promises; a swamp turned city at Nauvoo, Illinois, where triumph became tragedy and heartbreak.

But America is a baby nation, and her cultural patterns are just beginning to take shape. If one wishes to experience the greater scope of history as it applies to our Western civilization, he should visit the many shrines of man's struggles that are his legacy in Europe.

Perhaps nowhere else does the sweep of the past rush in with more force than in Westminster Abbey, which has been in constant use as a church for a thousand years. This is where Elizabeth II was crowned queen of England just a few short years ago, and where Elizabeth I became ruler in 1558. Many of England's literary greats, beginning with Geoffrey Chaucer, are memorialized in Poets' Corner. One wonders momentarily why George Frederick Handel is there until he realizes that *The Messiah* was really written in English, not in German. Sometimes history is determined by a point of view: On a stained-glass window appear the names of several of Britain's great, not famous enough to merit actual burial in the abbey. We were shocked to find in one corner the name of Benedict Arnold. "To you he may have been a traitor, but to us he was a hero," commented a Briton standing nearby. (Continued on page 428)



Appreciation

BY DUANE ANDERSON

FACULTY, VALLEY COLLEGE, SAN BERNARDINO, CALIF.

Ramon and Kenna Dean, (l to r) Tammy, Heidi, Michelle, and Lonnie, Smithfield 4th Ward, Smithfield Stake.





The Fine Art of Living

Budgeting

● In a music shop our seven-year-old daughter asked, "Mommy, which one of these statues is Chopin?" Previously, she'd been deeply moved listening to a missionary play Chopin on the piano. We read her an impressive story of Chopin's life and love for music and country. Together we bought a beautiful and moderately priced bust of this famous composer. It earned a prominent position on the mantelpiece. Her delighted piano teacher taught her simple Chopin melodies and told her more about his life. From this small experience she began to enjoy the fine arts.

For families to achieve success in budgeting finances for the development of fine art appreciation and talent in the home, we must first feel that it is a worthwhile goal. The real beauty and wonder and inspiration of life is not outside but is locked inside one's innate power to appreciate and to express oneself through talents. Art is valueless to an individual until the powers of appreciation and understanding are developed. As the rosebud contains in embryo the magnificent rose, so the undeveloped mind and heart of man is the embryo of a magnificent power to appreciate and to create.

The natural and spiritual endowment is God's gift to man. Our development and use of this endowment in the service of his children is our gift to him.

Since we are limited by financial means and time, we should choose the finest—not necessarily the costliest—that is available in music, literature, and art. We must know what to budget for and how to budget.

*Wendy Dean and Paul Clark,
Smithfield 4th Ward,
Smithfield Stake.*



for the Arts

PRESIDENT STEPHEN R. AND SANDRA COVEY
OF THE IRISH MISSION

Where do we start? What do we buy?

A. Literature

Each family member should have his or her own library card. Regular trips to the library should be encouraged among the smaller children. Many mothers waste money each week at the grocery or drug store buying inexpensive and poorly written children's books because they do not feel the importance of good literature or do not know how to select it.

The Horn Book Magazine, *Childhood Education*, and *Parents Magazine* keep you informed on current good literature for children and teenagers and are well worth the subscription price. They are also available in every library.

Church publications such as *The Improvement Era*, *The Children's Friend*, *The Relief Society Magazine*, *The Instructor*, etc., can be bound and used constantly as basic reference material right in your own library.

Build a library to meet the needs of the entire family. Choose books which are lasting and which represent man's best thinking and finest contributions. Consider the classics, stimulating biographies, and basic books on history, music, and art such as *Enjoying Modern Art* by Newmeyer, *What to Listen for in Music* by Copland, *Aesthetic Development in the Creative Arts* by Katherine Landreth, or *The History of the English-speaking People* by Churchill.

An encyclopedia set, a large unabridged dictionary, a basic set of children's literature books, *World Classics for Adults*, *History of the Church* by the Prophet Joseph Smith, the Bible, and other standard works in large family-size volumes with colored illustrations are all excellent expenditures for your family library.

B. Music

With small children it is well to have an inexpensive record player that they are free to use and operate without the help of an adult. The family might have a nicer instrument of high fidelity or stereophonic sound or a tape-recording machine.

Music companies have lists available which guide in choosing a basic music library. Excellent introductory records such as "The Young Person's Guide to the Orchestra" (Columbia) or "Instruments of the Orchestra" (Victor) are available on many subjects.

All of the standard works are recorded on records, and this is an excellent way for the busy mother to study the scriptures while she is doing her housework. When feeding and changing the baby, in a two month period my daughter and I listened to the Book of Mormon, Pearl of Great Price, and part of the Doctrine and Covenants.

We broaden our children's range of musical experience by giving them opportunities to play instruments, develop their talents in dancing, singing, and art. Instruments can be borrowed, rented, or purchased secondhand. Casual instruments especially suited for group fun include: ukulele, guitar, mandolin, banjo, harmonica, autoharp, and accordion. These are often easily mastered and are not expensive. Suggestions from *How to Help Your Child with Music* by Dr. Morris E. Wilson give you specific help in choosing an instrument for your child.

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The Fine Art of Living

- We remember 10% of what we hear;
- We remember 20% of what we see;
- We remember 50% of what we read;
- We remember 90% of what we do.

Our Father in heaven has said, "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) To accomplish this great purpose, he has placed us here on earth to let us work out our own salvation. He will do noth-

ing for us that we can do for ourselves because he knows that our individual development and progress depend upon our experiencing and doing things for ourselves.

As earthly parents we, too, are deeply concerned about the immortality and eternal life of our children. It is our sacred obligation to set the stage so that they may experience and do the things which will help bring about their eventual exaltation. In conducting weekly Family Home Evenings, the more children actually do, the more they will remember and consequently the more they will be able to apply in their lives. An activity could well be just the "spoonful of sugar" your children need to help the medicine go down and stay down!

This article discusses some Family Home Evening activities which you may wish to adapt for your family.

A SPOONFUL OF SUGAR - PART 3

Family Activities

BY DARYL V. HOOLE

*Try playing the
Pixie Game*



Pixie Game

A lesson on thoughtfulness can be effectively taught by playing the pixie game. This is a delightful game for children of all ages. The object of the game is to do "as many kind deeds as possible for someone without letting him discover who his "pixie" is. Some families have enjoyed this game so much they have made it a tradition to have one pixie week each year.

Let each family member draw a slip of paper containing another family member's name. He will then play pixie for the entire week to that person by doing as many kind and fun things as possible. Of course, each pixie tries his best to keep his identity a secret until the end of the week when it is revealed through an especially kind deed or small gift. Fun or complimentary notes and poems can accompany each surprise, and the best way to keep everyone guessing as to who his pixie may be is to do kind deeds for other family members also.

Some suggested activities the pixies can secretly do for the person they are assigned to are: do his chores, shine his shoes, make his bed, play his favorite record, put a special surprise under his pillow, arrange to have his favorite menu for dinner, put a special treat in his lunch box, let him watch his favorite TV program, never complain or argue with him, and always be alert to anything that will bring him enjoyment.

Along the line of thoughtfulness is sharing. Instead of just telling your children to share, let them do some actual sharing! Prepare, with lots of help from your children, lovely "takeout" dinners to send to a home where there is illness or some other emergency or where a new baby has just arrived. An oven-fresh loaf of bread or other baked goods are a real treat to a family under any circumstances! Arrange to have your children do as much of the planning, preparing, and delivering as possible. A choice family in our city raises a lovely garden each year mainly so their children can share the flowers and vegetables.

At holiday time, such as Christmas, Valentine's Day, and Easter, sharing projects can help children to think less about "what am I going to get" and a little more regarding "what can I give." Service projects of any kind, from baby sitting to setting out a widow's garbage cans, can help children cultivate one of life's most important virtues and learn for themselves that it truly is more blessed to give than to receive.

*Melanie Meyer,
Smithfield 4th Ward,
Smithfield Stake.*

Planning, Preparing, Taking Part

Family Home Evenings can be doubly effective if the children take turns planning and conducting them under the direction of the father, who should preside. Older children, who might be inclined toward boredom, could have tremendous experiences preparing and teaching some of the lessons. Not only does this alleviate the boredom, but it really develops these growing children because the teacher always learns the most!

Young children can recite poems, tell stories, and give short talks along with the regular weekly Family Home Evening lessons. Our young children love to present lessons which they have prepared all on their own. We are constantly amazed by their creative abilities as they use visual materials, attention getters, and original stories. What these little lessons may lack in continuity sometimes is well compensated by what the children gain in real growth and development. One lesson given is worth several lessons heard!

Older children can be assigned book or article reviews from church or other worthwhile publications; for instance, a teenager could read the current issue of *The Improvement Era* and then report on the article which impressed him most. Tremendous growth on the part of children can be realized by having them regularly give talks as a part of the Family Home Evening. Children may either select their own subjects or on occasion the parents might assign a subject to which they should speak.

Once in a while it can be challenging and worthwhile to call on a child for an impromptu talk. You might say, "Steve, will you please stand and talk to us for two minutes about the Word of Wisdom?" or "Ann, would you please take several minutes to tell us what the ideal of temple marriage means to you?" or "Beth, would you please give a short talk on the significance of prayer?" Such an activity helps teach children to think on their feet; it helps parents to know how their children really feel; and certainly no one is ever bored!

Musical Evenings

Musical renditions on the part of family members can be coordinated with regular Family Home Evenings to the enjoyment and edification of everyone. Singing together as a family is delightful and helps to establish an atmosphere of love and happiness. Our two-year-old daughter likes this time best of all because she "leads" the singing. This is one way even a very young child can learn to participate.

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The Hat



in her Life

BY RENE VALERIE

● Maybe you think she is yours alone—maybe *she* even thinks she is yours alone. But somewhere along that rocky passage from bachelor to husband, a man discovers that in every woman's life there is A Hat. . . .

Take this hat for instance. The one on the cover of *Mode* magazine. A soft pink circle of straw with loops of narrow ribbon and a pink rosebud nodding cockily over the model's left eyebrow. Naturally the editors are too wily to mention the price of that handful of fluff on the cover of the magazine. They let you look at it, your blood pressure soars, you dream a little. In my case, the dream is honey blonde with big blue eyes—Donna, my wife.

I turn the pages of the magazine to find out where I can buy the hat for Donna, and on page twenty-six, or thereabouts, I get the bad news—sixty-five dollars.

End of dream.

Right now Donna and I are living on the minuscule salary of a *junior*, junior executive, and our only extra cash is a one hundred dollar reserve fund that I hope will pay for whatever extras come up when our baby is born.

I sigh, push the sixty-five dollar hat out of my mind, try to forget about babbling brooks and crocuses in bloom, and get back to work. When I reach home that evening, I am thinking only of the spaghetti sauce I can smell all the way up the apartment stairs. Donna is in the kitchen concentrating on a salad. I sidle up behind her, kiss her lightly on the cheek. "Hi," I say, casual. (After all, we've been married a year now.)

"Mm-mm," Donna purrs.

Dinner is fine. We linger over dessert and hold hands like honeymooners.

I dry the dishes because, with the baby coming any day, Donna is often tired by nightfall.

As Donna moves around the kitchen, I am thinking that there is a new softness around her mouth nowadays when she is thinking about the baby—and the sixty-five dollar hat is as far from my world as the moon.

Only in these satellite-studded days, the moon is not very far away—and neither is the sixty-five dollar hat.

In fact, the sixty-five dollar hat is sitting on top of the television in our living room. "Do you like it?" Donna asks. She puts on the hat and waits, big-eyed, for approval. The floppy brim throws her eyes into a pool of shadow, the pink rosebud nods over one eyebrow, and she looks exactly like a man wants his wife to look in a lovely hat.

Donna plays it up. "Sir, may I interest you in this lovely new creation? Dirt-cheap at two ninety-eight."

I begin to do a slow burn. But I take it slow. "Did your father give you the hat?" I ask. "Of course not," Donna stares at me surprised. "Not after all the 'I'll-support-my-own-wife' fuss you've made whenever Dad has wanted to help us. Why you even have Daddy so brainwashed that now he thinks you are right."

So I know that Donna must have charged the hat.

I am disappointed, but then I figure Donna was bound to break out sooner or later.

Living on our budget must be quite a strain for a girl used to being the apple of an indulgent father's eye.

I don't say any more. I count out sixty-five dollars from the

(Continued on page 448)

teaching

CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM



The Inspired Revision of the Bible



BY ROBERT J. MATTHEWS, EDITOR, LDS DEPT. OF EDUCATION



PART FOUR (Conclusion)— THE VALUE

● To assess the work of the Prophet Joseph Smith in making a translation of the Bible is not easy. As with all work of a divine nature, it is at once both simple and complex.

The word of the Lord is unique. All scriptures contain information expressed so simply that an ordinary mind can, in some degree, grasp it and yet so sublime and so great that when we come to investigate its depth, the implications are so far-reaching that it is beyond man's natural capacity to understand it fully. The Inspired Revision is no exception.

The textual changes found in the Inspired Translation are provocative. One is able to note the changes with only a superficial examination, but increased appreciation comes with an awareness of the far-reaching implications that are involved. At first glance the reader of the text will be enlightened by the initial content of the passages and of the meaning as it happens to vary from that of other Bible versions. Second thoughts, however, give rise to impressions concerning the literary style and the form by which these passages are presented.

At least three steps are involved in the study of the text. After one has detected the change itself, he notes the changed meaning occasioned thereby. Last of all, and equally important, is an awareness of the significance attached to the manner by which the change was made; for instance, there is a significant difference in whether a subject is presented in the first, second, or third person. Likewise, it is of importance whether the literary style of the textual change is consistent with that of the particular book in which the change is found. The principle of consistency may also be applied to the subject matter involved in the changes.

Primary value of the Inspired Revision. "The labor was its own reward." Since revelation does not come in a vacuum, but usually is in response to prayer and at a time of need, the Prophet's study and translation of the Bible created situations and stimulation which called forth many important things. This seems to be the intended meaning of the Lord's instructions to the Prophet wherein he said:

"And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, *and in it all these things shall be made known;*

"Wherefore I give unto you that ye may now translate it, *that ye may be prepared for the things to come.*" (D&C 45:60-61. Italics added.)

OF THE INSPIRED REVISION

As a result of the Prophet's work with the Bible, we have the book of Moses as published in the Pearl of Great Price. Also several sections of the Doctrine and Covenants were received in consequence of this effort. (Sections 74, 76, 77, 91, and possibly 86 and 132.) Thus, through the Prophet's study and translation of the Bible, many great and important documents, including portions of two of the standard works of the Church, were revealed to the Church and the world.

Secondary value of the Inspired Revision. In addition to the training and knowledge given to the Prophet himself and the subsequent provision of the documents discussed above, the Inspired Revision offers assistance in other areas. It gives substantial meaning and understanding to the eighth article of faith. It also gives insight into specific historical and doctrinal problems, particularly with regard to Genesis and the four Gospels. A knowledge of the contents of the Inspired Translation will increase one's over-all knowledge of the gospel in general and of the Bible in particular. While it does not present many doctrines that are not also in other standard works, it does place these in a biblical setting. All of these working together will result in a deeper appreciation for the divine mission and appointment of the Prophet Joseph Smith.

Evidence of a restored text. At least one important question remains to be considered in regard to the significance and importance of the Inspired Translation of the Bible. That question is: Does the work contain a restoration of lost material?

This question is crucial. If the Inspired Translation contains restored material, the text is of unlimited value in solving numerous problems that have arisen as a result of the imperfect condition of all known manuscripts of the Bible. If the Inspired Translation is a restoration of the original text of the Bible, it should be used as a textual source rather than as commentary material. In this regard, perhaps the greatest contribution of the Prophet's work with the Bible is yet to be realized.

A discussion of the probability of the Inspired Translation being a restored text follows.

The Prophet Joseph Smith did not give prolonged nor extended arguments about his calling as a prophet; his work bears witness of him. He simply stated the facts as they were. The writer has been unable to find a categorical declaration by the Prophet affirming that the Inspired Translation was a restoration of the

original. However, the total effect of the Prophet's utterances upon the matter imply that from the first the fact of restoration was simply understood and taken for granted. That he consistently called it a "translation" and not a "revision" or anything else may suggest something of his attitude toward it. The language of the Doctrine and Covenants, without exception, speaks of the work as a "translation." (See D&C 45:60-61; 93:53.) Whether or not "translation" is the technically correct term, it is certain that the Prophet's work was not to be a mere Bible reading nor an attempt to arrange texts to match his preconceived notions since it was for the Prophet's benefit, first of all, that the translation was to be made. Revelation, inspiration, and restoration are everywhere implied.

Leading brethren living at the time seemed to accept the work as a restoration, as is evident from their comments concerning it and the use they made of it.

The Prophet used the Inspired Translation in preparing the Lectures on Faith which were used in the School of the Prophets.¹

Elder Orson Pratt used the Inspired Translation in his preaching and writing to correct certain matters in the King James version.² He likewise frequently referred to it as the "Inspired Translation."³

After the Prophet's death, Elder Willard Richards called on Emma Smith, the Prophet's widow, and requested the manuscript of the Inspired Translation, but she was not disposed to surrender it.⁴ Apparently Brother Richards was seeking possession of the manuscript for the Church and not as personal property.

In more recent times, while commenting upon the numerous changes and corrections made by the Prophet, Elder John A. Widtsoe has written: "Certainly the Prophet used great effort to restore the original meanings of the Bible."⁵

A translated version. While doing the work of Bible translation, the Prophet was given the particular wording of a passage in the fifth chapter of John. (Vs. 29.) The wording, which "was given by the Spirit" (D&C 76:18), differs from that of the King James version. This principle of receiving words "by the Spirit" indicates that something extraordinary was associated with this translation which supplied a variant wording independent of a supplementary manuscript. If possible with one passage, it is possible that this process could be repeated in any number of passages.

Another item bearing (Continued on page 431)

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY



PART 3 SECRECY IN THE PRIMITIVE CHURCH (CONTINUED)

● *Denial of Loss.* As soon as the restraining influence of living Apostles was withdrawn from the Church, large numbers of quacks and pretenders began to capitalize on the secrecy of the early teachings, each one pretending that he alone had the Gnosis which the Lord imparted secretly to the disciples after the resurrection.⁶⁶ The simplest refutation of such claims was to insist that there never had been any secret teaching or any holding back of any doctrine whatever. Such is the position that Irenaeus takes, but even for him it proves quite untenable, and later Fathers of the Church agree that there was indeed a *disciplina arcana* or secret unwritten teaching of the Apostles handed down to certain leaders of the Church.⁶⁷ However, the easy and convenient abuse of the tradition of reticence by unprincipled individuals has made it possible for churchmen down to the present to label as misleading and spurious the very idea that there ever was any secret teaching.⁶⁸

The doctors have welcomed this way out and made the most of it, for the idea that any Christian teaching might have escaped them both alarms and puzzles them. It alarms them because unless the information available to theologians is complete and final, they are forced to live with an element of uncertainty which is intolerable to their vanity and fatal to the finality and neatness which theological systems prize above all else. And it puzzles them because, like the schoolman Celsus in the second

century, they cannot understand "why, if Jesus was sent to give a message he insisted on concealing the message." To Celsus, Origen replied that Jesus did not conceal his message from those who sincerely sought it,⁶⁹ but Celsus is not satisfied and asks why Jesus showed himself to so few people after the resurrection, when he had a wonderful chance of converting the world and proving the resurrection by appearing to those who had put him to death. This forbearance of the Lord has always puzzled the doctors of the church.⁷⁰

The great Catholic scholar J. P. Migne was greatly puzzled that the Lord should insist on keeping his true mission and his true identity a secret from the world which he was sent to redeem.⁷¹ This is "the Messianic secret" which has always perplexed scholars of Judaism and Christianity. In our own day Albert Schweitzer notes that while it cannot be denied that Jesus insisted on making important aspects of his ministry a secret, one is at a loss to explain why he did it.⁷²

At the present time Roman Catholic scholars are laying considerable emphasis on the phrase "from the housetops," which signifies, according to them, that there was to be nothing whatever kept secret or held back from the public in the teachings of Jesus.⁷³ In the face of innumerable indications to the contrary, it is hard to see how such an interpretation can be put on a passage which is a mysterious one to begin with: The Lord had just told the Apostles that their teaching would receive no better reception than his had. (Matt. 10:25.) Then he adds that they should not be afraid, "... for there

is nothing covered, that shall not be revealed; and hid, that shall not be known." (*Ibid.*, 10:26.) Isn't he talking about the machinations of the enemy here?

Jesus continues: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." (*Ibid.*, 10:27.) The peculiar phrase "in the ear" is explained by a newly discovered *Logion* of Jesus: "What you hear in the *other ear* preach from the housetops."⁷⁴ This is akin to another *Logion*: "These teachings are only for the tried and worthy: preach *other* words to the churches."⁷⁵ There is thus no contradiction between a command to preach from the housetops and the injunction to keep holy things from unworthy ears: some things were to be divulged generally, others not.

"These things preach openly," says 4 Ezra, "but these things keep secret," explaining that there are twenty-four sacred books for public teaching but seventy others which are reserved only "for the wise among thy people."⁷⁶ "Paul did not divulge all his revelations," says Chrysostom, "but concealed the greater part of them; and though he did not tell everything, neither was he silent about everything, lest he leave an opening for the teachings of false Apostles."⁷⁷ J. Jeremias has recently shown how such a policy explains the apparent contradiction in ordering the Apostles to preach in all the world while at the same time commanding them not to go outside of Israel: the general preaching, Jeremias explains, was for a later dispensation, the limited preaching for the present time.⁷⁸ Jesus's order, "What I

(Continued on page 444)

Forty miles east of Qumran are the remains of this religious community, probably related to those on the Dead Sea. Only the early Moslem and Byzantine buildings, erected for late pilgrims to the shrine, have now been excavated. What lies beneath is a fascinating question.



The Priesthood Genealogy Class in MIA

SUBMITTED BY THE PRIESTHOOD GENEALOGY COMMITTEE

● At the beginning of the year 1831, the elders of the Church were warned by the Lord to be careful of spurious claims and false teachings which even in that early period had found their way into the Church. The Lord gave the Prophet Joseph Smith a clear outline of how to know whether a teacher was from God or whether he be a false teacher.

Two concise verses from this revelation say: "And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given.

"And thus ye shall become instructed in the law of my church, and be satisfied by that which ye have received. . . ." (D&C 43:8-9.)

This is an eternal principle, one with which every member of the Church should become acquainted. Unless the material edifies and improves a person it is not of God. Unless the teacher follows instructions given him by those in authority over him, he is not in harmony with the Church. The priesthood class in MIA was established to edify and train priesthood members and their families for a wise and specific purpose, with the class being taught according to a specific pattern of instruction.

Family exaltation, being a principle of the gospel, must be taught as such. It is true there are regulations

and standards of genealogy which apply in achieving this principle of the gospel, hence genealogical classes have always been instituted as aids and helps for the Saints. However, we must remember that a knowledge of the eternal truths of the gospel and the achievement of a celestial family organization are the goals of our priesthood work, not the various standards and regulations which apply to genealogy.

The priesthood genealogy committee, in cooperation with the MIA, organized a class to be held during MIA time for the instruction of priesthood members and their wives. It was not the intent of the priesthood committee to discontinue existing MIA classes, but to introduce to the Church an opportunity to learn practical genealogy as a tool by which this vital principle of family exaltation can be achieved.

A class manual titled "Genealogy in Action" was written under the direction of the priesthood committee with the hope that this purpose would be achieved. In wards and branches where the program has been followed, both the priesthood MIA class and the regular MIA class for adults are being conducted. The class in priesthood genealogy was never intended to replace or to compete with the adult study class.

On October 26, 1964, President Theodore M. Burton, managing director of the priesthood genealogy committee, wrote a letter to every bishop in the Church giving direction and dimension to the priest-



Genealogy class in the Millcreek 12th Ward, East Millcreek Stake, Salt Lake City, Utah.

hood class in MIA. We quote the following from this letter: "Quorum presidents and group leaders should invite priesthood members and their wives to attend this class. Best results can be obtained by invitation, and thus limiting the membership in the class to not more than about thirty members, so that each person present can receive personal attention by the class leader. The basic course will take about three months to complete, so it will be possible to have four such groups during the year. The class was designed to be a workshop to acquaint priesthood members and their wives with the basic concepts of genealogical research."

The basic concept of the class is to have a selected group receive the genealogical workshop instruction, and at the conclusion of the course they should return to the regular MIA study group while another selected group commences intensive training in the workshop class. Thus the class is designed to go on for the entire year, but the members of the class will change every quarter. If regular classwork in MIA is abandoned and all adults forced into the priesthood genealogy class, what would class members do for MIA instruction after they graduated from the genealogy workshop? There are a few teachers who do not understand this program, who continue with the same group of people year in and year out. This is not intended for the priesthood genealogy class and de-

feats the very purpose of its organization, which is to see that eventually every adult in the Church receives practical workshop training in beginning genealogical research.

It is true that in each separate class there may be some outstanding members who appear to be especially gifted in this field. If some show such aptitude they should be used as tutors, assisting the instructor with new classes so that class members can have as much individual, personalized training as possible.

An important principle to remember in teaching this priesthood genealogy class in MIA is not how many are in attendance, but how many are doing research work as a result of such training. The Church as a whole would be eager to discontinue these genealogy classes if every member would become engaged in research activities. If we follow the church program, the desired results will be obtained.

Speaking before a group of priesthood committee members on January 8, 1965, Elder Harold B. Lee said, "The greatest hazard we have is to depart from the written scriptures and attempt to work out our own plans, which may be contrary to church policy."

Again quoting Elder Burton's letter to bishops, he says: "The priesthood genealogy class in MIA has as its object to stimulate the members in the work to complete and hand in family group sheets for genealogical action."

Developing Creativity (Continued from page 391)

Habit or Fixation

We tend to think in terms of previous solutions to similar (or the same) problems rather than new ones. It might be stated that we tend to see things the way we want to see them, rather than the way they really are, hence the old adage that you cannot see the forest for the trees. I will give you an example of this. How many squares are there in the drawing below?



If you saw sixteen, which is the conventional response, and stopped, your reaction was fixated. However, thirty is an imaginative and far better answer. Or perhaps you saw the number as infinite by visualizing a pile of blocks infinitely deep. The latter is obviously the most creative response. A point to consider here is that though the most obvious solution may be the best solution, it probably is not.

Lack of Positive Outlook

Many times we simply assume a new idea will not work. We harbor negative attitudes and generate them to those around us. In other words, we tend to *react* to, rather than *act* upon, events and circumstances. We wait for life to happen to us rather than happen to life.

Conformity

Obviously, it is not a question of whether or not we should conform, but to what and when. The point here is that indiscriminating conformity is a deterrent to creativity. It seems to me that this was one

of the prime issues of the war in heaven. Christ's plan involved free will and choice, with the possibility of each man being ultimately responsible for his own destiny, whereas Lucifer's plan relegated man to the role of a robot who would march to the drummer of conformity.

Reliance on Authority

As is the case with conformity, this is a problem of degree rather than of black and white. There are times when it is absolutely essential for us to rely upon the counsel and wisdom, as well as upon the commandments, of various authorities. Conversely, it is evident that there are times when we should rely upon our innate creative ability and insight to solve certain problems:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (*Ibid.*, 58:26-29.)

Lack of Effort

Some of us are plagued daily with the habit of seldom doing anything. It is obviously difficult to be very creative without some sort of mental or physical activity. Great emphasis is stressed in church writings upon the subtle but destructive aspect of sins of omission. Indecision plus the passage of time equals decision. It may not be valid to say, "Do something even if it's wrong," but *do something, even if it's creative!*

A Positive Approach to Creative Problem Solving

We have previously dealt with

several "thou shalt nots" relating to creativity. Let us now approach the topic from more positive "higher laws" of creative behavior. The proper tone might well be set with this creator's prayer:

"Give me the serenity to accept what cannot be changed. Give me the courage to change what can be changed. The wisdom to know one from the other."

(Reinhold Niebuhr.)

It has been demonstrated by scientific research that creativity can be taught and learned in much the same way that one can learn to tie one's shoes, improve reading speed, or work problems in mathematics.

Alex F. Osborn has devoted a major part of his life to research and writing in the field of creative problem solving. His principal publication is a textbook titled *Applied Imagination*, published in 1953 and now in the fourteenth printing. Here is a significant quotation from this author:

"I submit that creativity will never be an exact science. In fact, much of it will always remain a mystery—as much of a mystery as 'What makes our heart tick?' At the same time, I submit that creativity is an art—an applied art—a workable art—a teachable art—a learnable art—an art in which all of us can make ourselves more and more proficient, if we will."

Osborn's book has a chapter which deals with principles and procedures of *deliberate* idea finding. He feels that there are two basic principles which, if followed, can lead to increased creativity:

Deferment of Judgment

Psychological and sociological researchers have recently done much to demonstrate the restrictive element of hasty judgment and prejudice. However, as early as 1788 Friedrich Schiller ardently advocated this principle to a group of young scientists:

"In the case of a creative mind, it seems to me, the intellect has withdrawn its watchers from the gates, and the ideas rush in pell-mell, and only then does it review and inspect the multitude. You worthy critics, or whatever you may call yourselves, are ashamed or afraid of the momentary and passing madness which is found in



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real creators, the longer or shorter duration of which distinguishes the thinking artist from the dreamer. Hence your complaints of unfruitfulness, for you reject too soon and discriminate too severely."

Do you tend to reject too soon and discriminate too severely? Have you ever said in a meeting, "It can't work because it's never been tried," or perhaps, "It won't work; it's been tried a thousand times"? Judgment is important, but in proper tempo. Sometimes it is worthwhile to think, imagine, dream, and then *evaluate* and make arbitrary judgments. It should be recognized that there is to be a time of judgment, but this should be minimized during some period of the ideational stage of a given problem-solving situation.

Quantity of Ideas Tends to Produce Quality

Quantity, quantity, and more quantity! There are various ways whereby we might tend to generate more ideas. These tend to fall into two major categories:

Individual Ideation. John Arnold, professor of mechanical engineering at Stanford University, feels that creative activity is *primarily individual activity*. Thus, the learning process should emphasize personal development. He lists ten things that an individual might do alone to further his education for increased creativity:

1. Know yourself as well as possible.
2. Carry a notebook and use it.
3. Ask yourself a new question every day.
4. Develop craftsmanship in your own field.
5. Read and broaden your own interests.
6. Develop creative avocations.
7. Provide permissive atmosphere for family and colleagues.
8. Develop a sense of humor.
9. Speculate and daydream.
10. Question—Observe—Associate—Predict.

There are techniques which have been devised to help us defer judgment and produce a greater quantity of ideas. Dr. Sidney J. Parnes, director of creative education at the University of Buffalo, briefly describes one of these methods:

"To me the word 'brainstorming'

means just as much a way of individual thinking (segregating the creative and judicial qualities of one's mind) as it does a group methodology (which is the more common and popular connotation)."

Arnold has also prepared a list of nine "spur" questions which might well be applied as a kind of self-brainstorming in a given problem-solving situation:

1. *Other Uses?* Major question in this area: "Is there a new way to use as it is?"
2. *Borrow or Adapt?* Under this heading, we can prime our imaginations with questions like this: "What other ideas might be adaptable?"
3. *New Twist?* A typical question along this line: "What other shape?" (Like the buggy-maker who tapered the roller-bearing that Leonardo da Vinci had invented 400 years before.)
4. *More So?* The questions under this heading include: "Increase strength?" (Such as reinforced heels and toes in hosiery.)
5. *Less So?* One such question: "Eliminate?" (Example: tubeless tires.)
6. *Substitutes?* A typical question under this head: "What replaces?" (Like synthetic rubber during World War II.)
7. *Rearrange?* One such question: "Transpose cause and effect?" (As doctors do in diagnoses.)
8. *Reverse?* Sample question: "Do the opposite?" (Elias Howe perfected his sewing machine by designing a needle with the hole at the bottom instead of at the top.)
9. *Combine?* Most ideas are combinations of other ideas. A typical brainstorm along this line: "Combine purposes?" (Benjamin Franklin, to avoid changing from one pair of spectacles to another, cut the lenses of each in half and stuck the halves together, with the read-

"JUST AT THAT AGE . . ."

BY LUCILLE J. GOODYEAR

A little girl, having been taught to designate her age by holding up her fingers to correspond with her age, on her fifth birthday remarked . . . "From now on . . . I'm going to be a handful!"

ing lenses below. Thus he invented bifocals.)

Group Ideation. Though individual creativity is often desirable, there are reasons for thinking in groups. Studies in group dynamics have demonstrated superior thinking ability of an average group over an average single individual in problems involving creative ability, judgment, or both.

Dr. R. L. Thorndike has found that as the range of possible responses increases, the superiority of the group over the individual increases. Most creative problems have multitudinous possible responses. Whenever you put a group of people together, each one in the group brings with him a tremendous background of facts and experiences which no one else in the group possesses. It is often humbling to hear the ideas that others have developed—ideas that you might never have conceived alone.

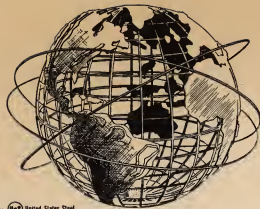
There are four guiding rules which should be considered in a group brainstorming session:

1. Criticism is ruled out—judgment suspended.
2. Free-wheeling encouraged—the wilder the idea the better.
3. Quantity is wanted—the greater the number of ideas, the greater the probability of good ones.
4. Combination and improvement are sought—the group feeds back to each member.

Also, remember that:

1. The group leader should remind everyone not to be judicial.
2. The atmosphere of the session must be permissive.
3. "Strong motors require strong brakes." A large list of ideas is useless unless they are *eventually* evaluated and creatively processed.
4. Finally, the "workable" ideas *must* be subjected to dynamic follow-through and follow-up.

Too many conventional group meetings fail to allow the individual to contribute and demonstrate his potential. The *morale effects* of group brainstorming can sometimes be as important as the ideas produced. Increasing the enjoyment and productivity of meetings is probably one of the main values of group brainstorming.



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A Spoonful of Sugar (Continued from page 401)

Dramatizations, Pantomimes, Charades

Simple dramatizations with the family members forming the cast can impress a lesson on the minds of children. A number of the stories in the church *Family Home Evening Manual* could be adapted as dramatizations. Incidents from the Bible, Book of Mormon, or church history easily lend themselves to dramatizations.

Pantomimes are simple, yet they can be very effective. Each Christmas Eve at our traditional family get-together, our children along with their little cousins (all children are under six) pantomime the story of the first Christmas. The parts of Mary and Joseph are rotated among the children from year to year, and a favorite doll or a newborn baby plays the part of baby Jesus. Robes, scarves, and towels bedeck the other children out as the shepherds and wise men. It seems that even the littlest shepherd is able to stand still while an older child reads the story of the first Christmas from Luke. Then everyone joins in singing "Away in a Manger."

Charades is a game whereby the audience attempts to guess a story or incident as the actors dramatize or depict in some way the meaning of each word in the title. Playing charades is another way to make a lesson memorable.

Games

Good games can help make learning fun. Twenty questions can be played on a gospel subject or some other worthwhile subject. A gospel spelling bee where words are spelled (and defined, if you would like) can be challenging and educational. Suggested words are: patriarchal, priesthood, Melchizedek, Atonement, dispensation, and millennium. Games developed by members of the Church and sold through bookstores offer an excellent learning medium.

Memories Evening

To help build memories and values in the minds of children of what things in life are most precious and important, a "memories evening" could be held occasionally. Family albums and record

books could be enjoyed or family slides or movies could be viewed. New pictures might be taken. Tape recordings could be reviewed and perhaps a new tape could be made. Memories of special events connected with family trips and outings could be recalled. An additional highlight to the evening could be having each person present express what his choicest experience of the year has been.

Special Guests

Our boy received a bicycle for his sixth birthday. Before we gave him the bike, however, we invited a policeman friend (in full uniform) to visit one of our Family Home Evenings. He talked to our children about bicycle safety rules pertinent to them. We feel these rules coming directly from the policeman were much more effective and helpful than anything parents could say.

A fireman could be invited in to talk about fire safety and how to work with matches and campfires.

Some children never have the privilege of seeing a returned missionary much closer than from where they sit in church to the pulpit. Lasting values could be gleaned by inviting an outstanding, enthusiastic returned missionary to your home to talk to your children. His spirit and enthusiasm could be a great motivating factor in helping a young boy live worthy of a mission.

Family Fix-it Night

Projects can provide great times. A family "fix-it night," when mother and daughters mend and father and sons handle any maintenance work and repair jobs, is fun as well as helpful. This activity, as well as any other, should be crowned with a freezer of homemade ice cream, freshly popped corn, root beer floats, or some other treat.

Testimony Hour

One of the most impressive and valuable of any Family Home Evening activities has been our monthly testimony time. After our regular lesson from the church *Family Home Evening Manual*, we take a little time once each month to have our children bear their testimonies. We refresh their memories first by telling them that a testimony is a feeling in your heart to help you believe the gospel is true. A testi-

mony is also a feeling of thankfulness for blessings received from our Heavenly Father. We further help them by bearing our testimonies to them in a simple way so that they have some example to guide them.

The gospel is not just a series of doctrine and scriptures. The gospel is the way of life, and it encompasses all things that are worthwhile. Family Home Evening activities can help children realize that the gospel is wonderful and workable, not dull and stuffy. The Church of Jesus Christ helps us to live a balanced life. Family fun, wholesome activities, and special projects are all part of the plan. Family Home Evening activities can do much to help children seek good times wherever they might be, love the things in life which matter most, and help build within them testimonies of the gospel.

As you prepare and conduct Family Home Evenings for your children, keep foremost in mind that people remember ninety percent of what they do; therefore plan accordingly. A person becomes the sum total of his experiences. As parents, you should not force your children to do anything or become any particular thing, but you can provide the experiences to help them do so or become so. If you want to raise a choice family, you must surround your children with choice experiences.

WORDS

BY CAROLINE EYRING MINER

*Strangely elusive
Like bright-colored stones,
Stream-misted;
Fragile and beautiful,
Lifting like wind,
Mean and monotonous,
Metallic, mired.
Winged like the evening
Fluttering with birds;
Edged like the sword
Thrusting and bleeding;
Subtly smothering,
Hate and scorn breeding—
Melting with love,
Freezing with hate,
Stirring to strife
As nations quake.
Pandora's boon
Or Pandora's folly,
When words were loosed.*



Under a Beatle wig may lie a head for Beethoven

If your children think music is what the Beatles play, don't despair. The children may be closer to appreciating Beethoven than you think.

You see, Beethoven showed his interest in music early, too. Started *serious* musical education on the piano at the age of 5. If he were alive today, chances are he'd offer parents this advice: give your children a sound piano foundation early in life.

Your Yamaha dealer agrees with this philosophy. That's why he puts so much emphasis on an early, proper start of piano instruction. He makes it his job to see your child is introduced to a competent, *resultful* teacher in your community.

He'll point out the importance of exposing your child's ear to *precise* tones. And explain to you how Yamaha rewards your child's efforts by building pianos with full, rich resonant tonal qualities. He'll see that your Yamaha piano is maintained at peak performance always, under Yamaha's exclusive service bond.

If you would lead your children from the primitives of music toward a higher goal, see your Yamaha dealer. He digs Beethoven!

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The Fine Art of Living and Learning

(Continued from page 385)

problem solving helps one to learn factual information or what may be referred to as pure knowledge.

Illustratively, if a man and his wife desire to be good parents, it would seem necessary that they must have some knowledge of what being a good parent means. Or if a parent detects, for example, a personality problem with a child, say stuttering, it would seem to me that the first step in solving the problem would be to acquire as much knowledge as he could about stuttering. Likewise, the first step in solving nearly all problems of life would be to acquire as complete a knowledge as possible.

The second part of the problem-solving method is reason. A man has made an effort to gain the basic facts, and now he, through careful thought and hours of meditation, interprets them into wise judgments and wise decisions. Naturally, the more factual knowledge one has, the greater will be his resources for making mature and wise decisions. It has been my experience, however, that people are prone to make quick and thoughtless judgments which are not based on facts at all. To illustrate, a father spanked his two-year-old son for climbing out of his crib. Children are supposed to lie down and go to sleep when put to bed, he thought. His boy persisted in climbing out of bed; and the father continued spanking, harder and harder. After several nights of this, the father sought help and learned that it is common for a child to begin experiencing real fears at this age. The father moved the boy's crib into his room and sat beside the boy until he fell asleep each night. In three weeks the crib was moved back into the boy's bedroom without further trouble. The father's judgment at first was not based on knowledge of child development at all.

Judgments not based on knowledge very likely will be unsound judgments. But on the other hand, all the knowledge in the world will not produce sound judgments without honest mental effort, reasoning, adapting, meditating, working out solutions based on knowledge, and then, of course, exercising the self-control to act on the judgments

which you have made.

The third part of the problem-solving method is revelation. Every Latter-day Saint has the great opportunity to receive personal revelation. After he has made his best effort to obtain knowledge and wisdom through study and reasoning, it is now his privilege to receive the Lord's word through revelation, the sweet assurance of the witness of the Spirit. It must surely be realized that the products of research are not always reliable, and in a same way the products of reason are not always reliable. Because man's mortal judgment and abilities are not infallible, he must finally rely on revelation.

DISCOVERY

BY ELAINE V. EMANS

The phrasing dogged me like a spaniel:

"To walk the shining paths of life"—

And seemed

Something a writer dreamed.

Was he referring to a golden hill

One climbs in fall,

Or to a road of laughter

One knew was shining, after

One turned from it, or to the paths

of song?

Or did he mean the long,

Long trails that love illumines?

Or—suddenly I knew,

Who hadn't realized (having no

name

For the good way we came),

I walk the shining paths of life

With you.

One could ask, then, "What is the need of research and reason?" The pattern of discovering truth, all of which comes from God, has first required man to do all he could to obtain the truth, and the rest would be revealed. There is evidence, for example, that few revelations came to the Prophet Joseph without effort on his part. On the contrary, he wrestled with the problems and made his best effort through study and reason, and then the Lord gave the witness. All too many, in my opinion, are lulled into thinking that their problems will be solved without personal effort. Some believe that prayer, without effort, will solve all their problems. The lives of the

prophets have not shown this to be true.

Just as many people have not brought the three ways of learning into a healthy balance, there are some who have learned by each method but at different times throughout life. The college years, for example, emphasized the acquisition of factual knowledge; the missionary years emphasized the spiritual; and there may have been times when one relied on reason alone. I am suggesting that in order to learn to solve problems completely and to make the kind of progress which will lead to eternal life, one must rely on research, reason, and revelation in balance. It is folly to think, for example, that the knowledge one receives during the college days is enough for a lifetime, or the wisdom one gains through reason during the adjustment days of marriage is enough to last for a lifetime. The combination of all in balance throughout life is the key to problem-solving and progress.

A great lesson may be learned from the lives of the prophets. The Prophet Joseph Smith, for example, led a life of balance. Here was a serious student, not only of the scriptures, but also of many branches of learning of the world around him. He spent long hours in reading. He acquired the great ability, based on his understanding, of searching to the heart of the problem and reasoning carefully to its solution. And finally he received revelation, not only for his personal life, but also for the entire Church and the world. The Prophet Joseph Smith's life was one of balance, of learning, and of progress.

Similarly, the life of President David O. McKay illustrates the beauty of balance, relying on a never ending search for knowledge, a veritable thirst for information, adding his depth of reasoning to that knowledge, and then bringing these two into balance and completeness by living a full life receiving personal revelation.

This is the fine art of living—that of learning to solve life's problems and thereby making the kind of progress which leads to life eternal. Life becomes a great laboratory for constant and continual learning wherein the skill of solving problems through research, reason, and revelation is learned.



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LENNOX

Budgeting for the Arts

(Continued from page 399)

Instruments	Dollar Cost	Average Age of Beginner	Difficulty of keeping in Practice
Piano	\$ 50-1500	8	easy
Organ	900 up	12	very easy
Harp	600-2000	12	medium
Violin	25-150	7	difficult
Viola	40-150	12	medium
Cello	60-200	8	difficult
String bass	80-300	16	easy
Flute	100-300	12	medium
Oboe	100-350	12	difficult
Clarinet	40-180	10	difficult
Saxophone	60-300	10	easy
Bassoon	100-700	14	medium
French horn	100-300	12	very difficult
Trumpet	50-200	12	very difficult
Cornet	40-150	12	very difficult
Trombone	60-250	14	very difficult
Tuba	100-350	16	easy

School, church, and community provide singing experience through class instruction, choral groups, glee clubs, concerts, and operettas. Individual voice training depends upon maturity of the voice, but it is often between 15-17 years for girls and somewhat older for boys.

Modern dance, ballet, and folk dancing develop body control and coordination. Elocution and speech training help develop poise and confidence and power in communication.

C. Art

Parents can provide inexpensive art materials (colored pencils and chalk, crayons, charcoal, tempera paints, water colors, paint brushes, modeling clay, etc.) which stimulate creative expression. Some artists* and child-development teachers discourage parents from purchasing coloring books, cutouts, and copy and paint by number kits, for they feel children lose creativity and independence of expression.

Art classes are encouraged but should be broken up into age groups and taught by qualified teachers.

To guide your purchases and to cultivate art appreciation, plan family visits to art galleries, museums, or even a china or antique shop to become acquainted with the quality craftsmanship of art

objects from around the world. Irish Belleek, Royal Doulton, Dresden, Waterford Crystal, Royal Copenhagen, Hummel, Wedgwood, and English Bone china are but a few.

While on the way to ballet class each week, our daughter often stops to admire the lovely display of crystal, china, and paintings in a nearby shop. We were surprised at the intense interest she developed in a lovely white china ballerina figure with "red shoes." Her interest continued, and she put it on lay away and is paying for it with part of her allowance money and any extra she can earn. Each week the shopkeeper takes it from the lay-away cupboard for "just one more look" until it becomes her own.

A hand-painted linen cloth for mother, an inexpensive reproduction of a painting for the living room, a wood carving for the boys' bedroom—all are within our reach when we budget for the arts.

Possible family savings plans

A. Short-range planning

Short-range expenditures might include: sheet music (piano books, vocal songs), children's records and books, family records, church books, magazines, piano lessons, dancing, or instrumental lessons, and art materials.

1. *Monthly budget*—\$5-10 (more if budget permits) to be used during the month for these arts-budget purchases.

2. *Savings bottle*—collects all the household nickels and dimes over a period of several months. Use this fund for a family art purchase. (One family bought a record player this way.)

3. *Birthday or Christmas gifts*. Instead of several small, inexpensive gifts for birthdays, Christmas, or special occasions, pool your money together for a lovely lasting gift.

B. Long-range planning

Long-range expenditures might include: piano, family record player, set of encyclopedias, oil paintings and reproductions, musical instruments, china figurines, large sets of books, expensive record albums (such as the Book of Mormon).

1. *Quarterly, semiannual, or yearly purchases to buy such major items*. You might watch for used and second-hand bargains, after-Christmas reductions, stock clearance, and general merchandise sales.

2. *Monthly savings, monthly instalment payments*. Preferably, money is saved each month for the cash purchase of a major item, or payments are made in instalment purchases.

Determination comes first, plan comes second

In attempting really to have success in budgeting for the development of talents and "art appreciation," attitude and desire are of first importance. As parents you will teach what you are. You will cultivate such an attitude first by example and also by showing that certain temporary habits and pleasures must be sacrificed for more permanent and worthwhile values.

With an internal commitment to succeed and by accepting the idea that rewards in these endeavors, as in all truly worthwhile efforts, are a function of personal investment—interest, enthusiasm, money, time—then most any plan can be adopted and adapted to the personal needs, talents, and interests of your family in the fine art of living.

*Jane C. Bland, Museum of Modern Art, New York.

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*Courtesy in the Family
(Continued from page 389)*

over, a box of groceries was collected, and a note to give her a laugh was attached to each package. Nancy brought in some flowers from the garden, and the whole family called on the neighbor, left the groceries and flowers, and sang a get-well song. The following morning John voluntarily swept her walks and put out the cans for the garbage collection.

As any parent knows, there had to be much checking and encouraging and helping, but at the end of a month some significant gains had been made. Concept one: A foundation stone for good manners and courtesy as well as character building was taking hold. Now was the time to introduce concept two: No person will long be respected without being truly respectable.

This idea sent the three older children to the dictionary and to the books on manners that Bud brought home from school. They found that James Madison had made a similar statement about government, but they could see that it applied first to an individual and that it takes respected individuals to make a respectable government. They asked themselves just what is included in being respectable. Here are some of their answers:

Respect yourself. Look your best. Be clean and neat. Watch your language. Improve your table manners. Be honest and true.

Respect others. Listen when others are talking. Respect and try to understand people who are different from yourself. Don't use things that belong to others without permission. Show respect to those in authority.

Respect your home. Clean your feet before coming into the house. Help make the home beautiful by keeping your room in good order. Polish the furniture and keep your feet off it. Keep the weeds out of the garden and water it so the flowers will grow.

There was much to be done if all these ideas were to be put into practice. They started with, "Look your best at dinner time." Hands washed, hair combed, curlers and stretch pants "taboo" were the rules agreed upon. It was surprising how manners and language improved



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when one looked and felt his best. After two weeks Nancy suggested, "Why not have a real company dinner? We could wear our best clothes and could practise what we have learned about manners."

It took another month to get ready for this event, but when it came it was worth all the effort. John was at the door to greet Uncle Henry, Aunt Freda, their children, and Sister Johnson, a recently returned missionary. John introduced

himself to the young woman as Bud hastened to take Aunt Freda's coat and to get the other wraps, and John then said, "Sister Johnson, this is my father." Making introductions was not so difficult, after all, and the boys were proud that they remembered to stand up until the women were seated. When the meal was ready, they had further practice in courtesy by escorting the guests to the table and seating the women.

Outside of some gravy spilled on

Nancy's best dress because she forgot to use her napkin and Father's water glass taking a tumble as he exuberantly gesticulated while telling the best story of the day and the discovery that the relishes which Bud had so carefully prepared were still in the refrigerator at the end of the meal, the company dinner was a great success. There was an overabundance of please's and thank you's and ludicrous mixtures of love and wit which put the party in stitches. The guests were loath to leave and said they had never had more fun in all their lives. Certainly there were memories from this event that would enrich living thenceforth.

At the close of the day in that brief moment before bedtime, the family was so exhausted from laughing that all they could do was just sit and look at each other. Mother, who always made the most of such propitious moments, reflected: "Our project on courtesy has helped us to laugh together, to listen to what others are saying, to enjoy being gracious to one another. We've learned to take time to be thoughtful of others, to send a kind note or simple gift to bring joy to another. Time for loving each other really makes for living."

Father thanked Bud for starting the manners and courtesy project and suggested there was still much improvement that could be made. "I'd like to read to you an ancient prayer," he said, "it will give us plenty of ideas to grow on." And father read:

"Lord, make me an instrument of
Thy peace;
Where there is hatred, let me
sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
and
Where there is sadness, joy.
Divine Master,
Grant that I may not so much
seek to be
Consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are
pardoned;
And it is in dying that we are
born to eternal life."

—St. Francis of Assisi



THE COURTESY OF GIVING ATTENTION

RICHARD L. EVANS

In talking last week of being all there, of being completely present, we cited several sources and would add this from Thomas Reid: "If there be anything that can be called genius, it consists chiefly in ability to give that attention to a subject which keeps it steadily in the mind. . . .¹ Besides the question of concentration, there is the question of courtesy, and also the question of waste; for time spent in half attention would often be a waste. "I would rather be in company with a dead man," said Lord Chesterfield, "than with an absent one; for if the dead man gives me no pleasure, at least he shows me no contempt; whereas, the absent man, silently indeed, but very plainly, tells me that he does not think me worth his attention."² Sir John Davies said: "If we chance to fix our thoughts elsewhere, Though our eyes open be, we cannot see."³ The fact that our eyes are focused on something doesn't necessarily mean that we are seeing it—if we are thinking of something else. "My friend, Will Coneycomb," said Addison, "is one of those sorts of men who are very often absent in conversation. . . ."⁴ And now to a very personal and important facet of this same subject: One physician has commented on the parent who complains he cannot "reach his children; . . . the teacher who cannot hold the attention of his pupils; . . . the husband who has stopped talking to his wife because her attention has wandered; . . . (and vice versa). "The common element in all of them," he implies, "may well be . . . that the parent, the teacher, the husband, has never learned to reach out . . . with his whole and undivided mind [to the child, the pupil, the companion]—in short, to be 'all there'."⁵ To get the attention of others, one must give attention to others. Of this Charlotte Selver said: It is "man's privilege to generate enough light from within and to direct this light toward one single object, which makes him so ineffectual in his personal and even his public life. . . ."⁶ In the interest of understanding, what better can husbands and wives do than to give sincere, respectful attention? What better can teachers and students do than to give each other sincere, respectful attention? What better can parents and children give to each other than respectful, understanding attention—with a turning of their hearts to each other, which is one of life's most important privileges and pursuits.

¹Thomas Reid (1710-96), Scottish philosopher.

²Lord Chesterfield, *Letters*, September 22, 1749.

³Sir John Davies, *Noise Teipsium*, sec. ii, st. 15.

⁴Addison, *The Spectator*, May 29, 1711.

⁵Franz E. Winkler, M.D., "Beware of Background Music," *This Week Magazine*, September 17, 1961.

⁶Charlotte Selver, *ibid.*

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, March 14, 1965. Copyright 1965.

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Out of the Best Books

(Continued from page 395)

trate the saving power of love, he might quote Edwin Markham's "Outwitted":

"He drew a circle that shut me out—

Heretic, rebel, a thing to flout.

But Love and I had the wit to win:

We drew a circle that took him in!"

Or Francis Thompson's quatrain from "Grace of the Way":

"Now of that vision I, bereaven,

This knowledge keep, that may not dim:

Short arm needs man to reach to

Heaven,

So ready is Heaven to stoop to him."

These are very simple examples that hardly do justice to the rich complexities and subtleties of literature, but they are all that space allows and are perhaps sufficient to suggest the use of literature.

It is not enough just to talk about gospel principles. We need to talk about them in such a way that they are interesting, impressive, and memorable. Many teachers in the church organizations complain of discipline problems; but often, I suspect, the problems are more with the teaching than with the class members, for the best guarantee against poor discipline is good teaching.

If the teaching is good enough, the class members will be attentive and responsive. Giving information is easy. Forming a thinking mind is hard. And shaping a strong character is hardest of all, partly because it must be shaped mostly from

within. Giving information is only the beginning of a teacher's responsibility. The end is to stimulate, excite, motivate, lift, challenge, inspire. And literature can help to strengthen teaching, as most good teachers know.

(2) *To deepen one's understanding of himself and the world around him.* As members of the Church our first and second duties are to learn the gospel and then live it, but we cannot fully do either unless we have some understanding of our nature as human beings and of the world in which we live. Again literature can wonderfully enrich and deepen this understanding. Over three hundred years ago in words now known by all the world, John Donne said:

"No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a house of thy friends or of thine own were. Any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; it tolls for thee."

And it is true: humanity is intimately interlinked, perhaps even to the degree that, as W. H. Auden in a powerful modern poem said, "We must love one another or die," for we have now developed weapons of destruction so terrible that we have in our hands the power to destroy ourselves as nations of the world. So we turn to the great writers of our heritage for insight that may help us understand and even solve our problems. Our responsibility as mortal beings is not to be contented animals but

SEA GULLS

BY GLADYS HESSER BURNHAM

*The sea gulls wheel and soar above the plow,
Squawking loudly over tractor's din.
They dive in furrows black and deep. In row
On row they hunt for worms and grubs within.
The tractor turns; they scatter to disgorge,
Their raucous calling filling cold spring air.
The horse of old with feet shod at the forge
Could nip at gulls and rout them with a flare.
The tractor's drone, monotonous and loud,
Cannot exceed the sweeping sea gulls' cry.
Hovering aloft in white-winged shrilling cloud,
They show affinity for earth and sky.*



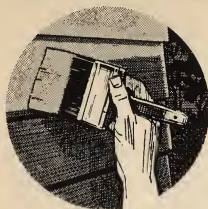
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awakened men and women, reaching for the perfection of eternity.

Thus we turn to Shakespeare's *Othello* to see the destructive force of jealous suspicion or Conrad's *Heart of Darkness* to see the struggle between good and evil in the human heart or Hawthorne's *The Scarlet Letter* to see the effects of sin upon the human soul or Melville's *Moby Dick* to see man's struggle to know the unknowable and attain the unattainable or Mark Twain's wonderful *Huckleberry Finn* to see a boy's growing awareness of relative values; to Wordsworth and Browning and Shelley to see the yearning of the human personality to perfect itself with the aid of divine power; to Carlyle and Emerson and Thoreau to see the mind endeavoring to comprehend its nature and affirm its unique individuality; or to such a beautiful modern novel as Alan Paton's *Cry, the Beloved Country* with its Christ-like message of the redemptive power of love. And on and on we can turn to dozens upon dozens of the world's great works of literature for their contribution to the beauty and wisdom of the world. Indeed it may be, as Shelley said, that "Poets are the unacknowledged legislators of the world," meaning that they serve, with prophets, the dual role of spokesmen for humanity and shapers of human destiny.

(3) *To provide enjoyment.* Sometimes in the rush and crush of modern living and in our alarm at the profusion of unwholesome pleasure surrounding us, we forget that it is good for people to participate in delightful activities just for the joy of them. No matter how arduous the travel across the plains nor how heavy the work after arrival in Utah, the early pioneers made wholesome recreation a part of their lives. And one of the areas of recreation was the wonderful world of reading—for the joy of it. The storytellers and the poetry readers have always been centers of social delight, for there is a magic in literature creating a world of beauty and wonder that appeals to us as almost nothing else does. Note how a flat, matter-of-fact statement becomes vividly alive by being reconstructed in the language of literature. First the matter-of-fact statement:

My father, a mountaineer, not

only had a hard, heavy fist but, in addition, was a very swift runner. Unfortunately, however, he stammered in a northern dialect.

Then the statement reshaped as poetry:

"My father, he was a mountaineer,
His fist was a knotty hammer;
He was quick on his feet as
running deer
And he spoke with a Yankee
stammer."

(From "The Ballad of William Sycamore" by Stephen Vincent Benet.)

The illustration, though very simple, is sufficient to show the dullness of the everyday way of saying things as contrasted with the memorableness of literature. Ordinary essays, letters, conversations, even sermons tend to be heard and forgotten, whereas literature lives on to delight and move new generations of readers.

(4) *To teach skill in reading.* There was a time when young people could succeed in the world without ability to read and write, but this is increasingly difficult in our twentieth-century environment. We live in a literate society, and the boy or girl who cannot read with understanding and write with skill is intellectually crippled. No matter what occupation he chooses he will almost surely fall behind, and he is even handicapped in filling his responsibilities in the program of the Church.

Therefore, anything that we as parents can do to help teach these basic skills is urgently needed. And we can help! Reading together as a family, with each taking his turn, can do wonders not only to teach the fundamental ability to read but also to open up the whole marvelous world of books.

(5) *To help bind the family together.* All of us know the emphasis now being placed in the Church on family unity. Many things can be done to strengthen family solidarity, and not the least of these is reading together. Poems, stories, folk tales, fables—children love them all, including the robust ideals which form the heart of the classics. Moreover, even as we parents can do much to help our children love literature and form the glorious habit of reading, so literature can do much to help bind the family together and make the home the center of a growing child's world.



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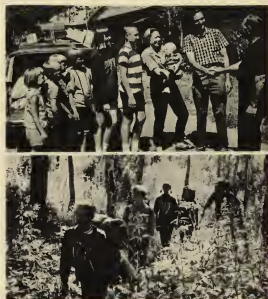
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Traveling for Art Appreciation (Continued from page 396)

The Shakespeare detractors of today seem somehow to make even less sense when one strolls the streets of Stratford, visits the delightful little cottage where the bard grew up, and then feels the impact of his genius by watching *The Tempest* in the Shakespeare Memorial Theater on the banks of the Avon.

As we cross the channel into France, the kaleidoscope of history comes into focus at almost any spot where we might choose to stop. Suppose we stand, for instance, in the ruined great hall of the castle of Chinon on the banks of the Vienne River, overlooking the birthplace of Rabelais. This is where Joan of Arc found the Dauphin Charles VII after weeks of searching; since the death of his father six years earlier, France had been without a king, for Charles had lived in fear of the English and had not bothered to go through the formality of a coronation at Reims. The Maid of Orleans came to urge him to be king and to ask for an army with which to repel the English. When Charles heard of her coming, he hid himself among his courtiers; but, although she had never seen him before, she walked straight to him and dropped to her knees. "*Mon Seigneur!*"—"Qui? Moi, madame?" And when one suddenly realizes that, at the moment this little drama was unfolding in 1428, the castle of Chinon was twice as old as the United States is today, history and human experience somehow assume a new force.

Other castles in this playground of French kings evoke other memories—Blois, Amboise, Chenonceaux, Chambord, Azay-le-Rideau—each one rich in the human experience that is history and replete with the art that has been part of this experience. As we visit them, we are reminded, for instance, of the powerful role played by another woman, a foreigner, in the intrigue that was French history during the sixteenth century. Catherine de Medici, wife of one king and mother of three others, came to France, a frightened Italian girl, to be the queen of Henri II. French history has not been kind to her, and one wonders how many of the

atrocities attributed to her were merely the result of the resentment of her contemporaries. Was she the instigating force behind the infamous Saint Barthélemy's massacre? What was the full story of the assassination of the Duc de Guise? We stand in the luxurious room of the Chateau de Blois where the murder took place and hear the victim's enemy, Henri III, remark laconically, "He's taller dead than he was alive." A visit to the Chateau de Chenonceaux brings vividly to remembrance the hatred Catherine felt for the favorite of her husband, for this castle, the jewel of the Loire, was maintained by Henri II as the residence of Diane de Poitiers until his death. Then Catherine made some immediate changes.

The vanity of Henri II is nowhere better portrayed than in the vastness of the Chateau de Chambord. In order that he and his courtiers might not miss the gaiety of the city too much, he had a city built on the roof of the castle, where they could wander about the streets and pretend that they were still in Paris.

Another Italian, Leonardo da Vinci, is purported to have made the plans for a large part of Chambord. Brought to France by Henri's father, Francois I, Leonardo left many masterpieces in his adopted land and was buried in a small chapel adjacent to the Chateau d'Amboise overlooking the Loire. Of course, when one thinks of Leonardo, he immediately sees the artist's great masterpiece "La Joconde," known to us as the Mona Lisa, as she hangs on the wall in the Louvre in Paris. And the name of Da Vinci also transports us immediately back to his homeland, where, on the wall of an unpretentious chapel in Milano, we stand before the remains of one of his most moving works, "The Last Supper." Damaged by mold and moisture, covered over for many years by layers of paint and whitewash and having had a door cut through the middle of it, this painting still offers one of the deep emotional experiences of art.

We return, however, to the Louvre, this greatest of all art museums, where the intertwining of people, beauty, egotism, intrigue continues in the treasures left to us by the talents of men. The detail in



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the "Winged Victory," the perfect proportions of the "Venus de Milo," the dramatic moments in the life of Napoleon—all these attest to the limitless potentiality of man, even though this latent greatness is sometimes perverted. In one of the vast rooms of the Louvre, for instance, we suddenly come face to face with the Sun King, Louis XIV, in the magnificent portrait painted by Rigaud. Then we are immediately transported to Versailles, this monument to the vanity of one man, beloved today by the French for its artistry, but hated two centuries ago as a symbol of oppression and all that was odious to them.

In man's efforts to know his God and to worship him, the great cathedrals of Europe vie with the castles in magnificence. The art of these structures is no more vividly represented than in their stained

glass windows. The gemlike quality of the rose windows of Notre Dame de Paris, Chartres, Reims, and the panels of Sainte Chapelle, makes us wonder why modern man, with his advanced technology, still cannot reproduce this medieval richness.

Out of this never ending chain reaction emerges the indomitable spirit of man, struggling to find himself, conquering and being conquered, ever striving for self-expression with whatever means are at hand. How could this spirit be better epitomized than in the words of Hamlet: "What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" (Act 2, Scene ii.)

The Bible as Literature (Continued from page 387)

choices. Consider the realistic estimate of a person who, after recounting the horrors of drinking, concludes with the revealing line: "I will seek it yet again."

While the New Testament is so explicitly focused that we do not find many of the literary devices that became familiar to us in the Old Testament, the Gospels of Matthew, Mark, and Luke do offer an extraordinary opportunity to consider the effects of style in presenting what is essentially the same material. In Mark, for instance, note the almost heartbreakingly careful attempt to put in everything that the author saw and heard concerning Jesus. No detail is too small, no point irrelevant. Matthew, on the other hand, focuses on the teaching he is hoping to get across. Consider these parallel accounts of the following miracle:

"And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." (Matt. 9:2.)

"And they came unto him, bringing one sick of the palsy, which was borne of four.

"And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." (Mark 2:3-5.)

What at first glance seems to be irrelevant detail in Mark turns out, after a bit of study, to be rather important, for it gives an eyewitness flavor that is profoundly convincing. In Luke 5:18-20 such details as the number of people it took to carry the sick man and the fact that they had to break a hole in the roof are left out, but the dramatic nature of this unexpected meeting between the palsied man and Jesus is skillfully heightened. Luke's ability to let us identify with the gospel story is never more evident.

If the literary skill with which biblical concepts are presented to us can only be hinted at through such excerpts, careful study will aid anyone in developing an awareness that to consider the Bible as literature is simply to recognize an extraordinary blending of content and expression, perhaps the most effective that the world has ever known.

The Inspired Revision of the Bible

(Continued from page 405)

upon this subject is found in connection with the Doctrine and Covenants, section seven. This revelation in English is said to be "the translated version of a record made in parchment by John and hidden up by himself." (D&C 7, prefatory note.) John would have written in Aramaic or perhaps in Greek. At this time in Joseph Smith's life, he could not read either of these languages. The question might be asked whether the Prophet actually had the parchment written and hidden up by John or even a copy of it.

It would not be necessary for the Prophet to have or to see John's parchment or a copy of it to be enabled to get the information it contained. It was the contents, more than the document itself, that were important. Had he been given the parchment, neither the Prophet Joseph nor his scribe could have read it except through revelation. It would have been as easy for the Lord to reveal the contents to the Prophet as to give him the parchment and then inspire him to be able to read it. In either case, the end result and the miraculous nature of the process are about the same. It would have to be given "by the Spirit," and the Prophet would have produced a "translated version."

The language of Palestine in the days of Jesus was Aramaic. The Sacred Autographs were written in that language or perhaps in Greek. If Joseph Smith were to give a literal restoration, it would demand that he give us a writing in one of these biblical languages, which was not the case, but, insofar as he completed his task, the conclusion forces itself that he gave us what amounts to a translated version of the original. It might have been for this reason that the Prophet felt justified in calling the work an "inspired translation." The important thing was the content, and in either case this would be the same.

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Throughout the Inspired Revision there are no identifying marks or codes to enable a reader to distinguish between the generally accepted text and the Prophet's additions. Were his additions intended only as personal explanations, and therefore not equal to existing passages, the Prophet would be morally bound to so state; but to phrase the insertions so as to make first-person quotations from Jesus and other individuals is either rank dishonesty or is tantamount to a declaration that the new material is a restoration and, as such, is equal to any and all of the accompanying passages.

The Prophet Joseph Smith could hardly overlook such a weighty matter, for he had just previously had a vivid experience relative to the importance of distinguishing between that which is inspired of God and that which comes from man. Certain men had questioned the wording of some of the revelations contained in the Doctrine and Covenants, thinking they could easily duplicate the language. One William E. McLellan tried and failed in such an attempt. Concerning this event the Prophet recorded in his journal:

"... William E. McLellan, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present witnessed this vain attempt of a man to imitate the language of Jesus Christ..."

It is unlikely that the Prophet, fresh from such an experience, would then place numerous passages of dialogue in the Inspired Translation of the Bible, presenting them as the words of Jesus, unless he was confident that he was giving an accurate account, not trying to "imitate the language of Jesus Christ," for he knew it was "an awful responsibility to write in the name of the Lord."

Literary style. It was noted earlier that whenever additions to the text are sufficiently long to determine a literary style, these seem to follow the style of their respective books. Hence, the addi-

tions themselves constitute several different styles.

While it is not impossible for Joseph to have had more than one style, it would have been extremely difficult, and it is unlikely that the Prophet would deliberately try to imitate each author. To duplicate the styles of several authors, introduce new material, supplement other material, and blend it all into the body of the work so smoothly that unless one is thoroughly familiar with the text of the King James version he cannot detect it is no small task.

A restoration would be expected to conform to the styles of the respective authors, and such seems to be the case with the Inspired Translation.

In the King James version, Luke addresses his Gospel to one named Theophilus (Luke 1:3), it being the only mention of this man in that book. However, the Inspired Translation of Luke contains an additional and very personal note to this man. We quote from Luke 3:19 of the Inspired Translation:

"For it is well known unto you, Theophilus, that after the manner of the Jews, and according to the custom of their law in receiving money into the treasury, that out of the abundance which was received, was appointed unto the poor, every man his portion";

Inasmuch as Theophilus was probably a gentile, this interesting comment by Luke is in explanation of certain Jewish customs. The very nature of this note to Luke's friend is significant because it is addressed to Theophilus personally. If all that the Prophet had wanted to do was explain a Jewish custom, he could have done it without inserting a personal memo to a man whom only Luke had known. By inference, at least, one is led to believe that the Prophet was restoring an actual comment which Luke had made.

There is also a lack of uniformity in the changes made by the Prophet in various passages wherein a subject is discussed in two or more places. This is not simply that the Prophet did not complete the translation, for the lack of uniformity exists among passages that he did correct, yet he did not change them all alike. This would be a natural condition as a result of more than one author writing about the same or similar events. If all the changes



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that the Prophet made were completely uniform, it would tend to detract from the possibility of a restoration of the original, but would not deny it. Were the Prophet only arranging the text to conform to his preconceived plans, it would be likely that all changes on a given subject would be very similar.

An example of lack of uniformity is seen with regard to the subject of forgivable and unforgivable sins. As presented in Matthew (12:20-27, Inspired Translation) the emphasis is upon those persons who could *not* be forgiven. As presented in Mark "certain men" came to Jesus to "accuse him," asking why, if he is the Son of God, does he "receive sinners." (Mark 3:21-24, Inspired Translation.) In his reply Jesus emphasized those who can be forgiven. This is just the opposite of that which is stressed in Matthew. But, of course, from the Inspired Translation it is seen that these were two different occasions. This fine distinction is not made by the King James version.

Luke describes still another situation. The "disciples . . . had spoken evil against him [Jesus] before the people; for they were afraid to confess him before men." (Luke 12:10, Inspired Translation. There is no record of this event except in the indirect manner given in the Inspired Translation.) Jesus began a discourse to the multitude on the subject of forgiveness. Being worried because of their sin, the disciples feared, saying among themselves, "... he speaketh to our condemnation, and we shall not be forgiven." (Luke 12:11.) Knowing their hearts, Jesus explained that "Whosoever shall speak against the Son of Man, and repenteth, it shall be forgiven him; ..." (*Ibid.*, 12:12.) Without doubt, when the disciples learned that their sin was in the forgivable category, it was a cause of rejoicing among them.

The evidence would indicate that each gospel writer was recording a different event. These interesting bits of information that so illustrate and illumine our Savior's discourses are found only in the Inspired Translation.

Subject matter. As a result of the translation of the New Testament, much information of an explanatory nature was given to the Prophet; for example, Doctrine and Cove-

nants section seventy-four was given in explanation of 1 Corinthians 7:14; section seventy-six was given concerning John 5:29; section eighty-six explains Matthew 13:24-30; and section seventy-seven explains the book of Revelation. Yet, this information was not included in the manuscript of the Inspired Translation even though it was given as a result of and at the time of the work of translation. All of these revelations are published separately in the Doctrine and Covenants. Evidently the Prophet was mindful of the difference between material which was merely explanatory, though inspired, and that which rightly belonged in the biblical text itself. Such circumstances are favorable towards a restoration.

The titles of the four Gospels. The King James version gives the titles of each of the Gospels as "The Gospel according to" and then names the respective authors, St. Matthew, St. Mark, etc. These titles are the work of translators and transcribers through the centuries. Steimmueller suggests that these titles were not on the original Autographs but were placed there in the second century, and that before that time each Gospel merely bore the name of its author, with a few identifying words.²

Joseph the Prophet changed the titles to read: "The Testimony of" St. Matthew, or St. Mark, etc. Certainly to label a document as "The Testimony of" is a more direct affirmation of authorship than to say, "The Gospel according to." The real significance, however, is much deeper.

The Prophet added fifty-five verses to the book of Matthew and altered over five hundred others, mostly by adding new material. He then changed the title to read: "The Testimony of St. Matthew." To alter more than fifty percent of the book of Matthew and increase its volume by something like ten percent and then emphasize original authorship by saying that this new, expanded version is "Matthew's Testimony" is the strongest suggestion that the Inspired Translation was to be accepted as a corrected and restored account of the original.

Similar argument can be made for each of the Gospels. Such evi-

dence seems extremely favorable toward a conclusion that Joseph Smith, the one man who knew the facts of the matter better than any mortal, regarded his work to be a revealed restoration of the text of the Bible.

Consequences. An uninspired man would have to be something of an ultra literary genius to work the gospel principles in such a casual way into the events recorded in the Bible and throughout it all to preserve each author's style. This was no careless nor rough-hewn attempt. The textual changes were planned and deliberate. Even to the minutest detail, there is much that favors and bears internal and external appearance of a restored text.

Joseph Smith as a restorer. The work of a prophet speaks for itself. Often things spiritual cannot be proved by tangible evidence at first—nor can there be anything to disprove them—but time bears them out. The writer believes that familiarity with the full text of the Inspired Translation develops a convincing impression that the Prophet made a revealed restoration and an

inspired correction of a goodly portion of the Bible.

This is the time of restitution of all things. Many who regard Joseph Smith as the Prophet of the restoration have been content to limit that consideration to matters of priesthood, church organization, and doctrine, and have failed to consider that the Prophet also engaged in the restoration of ancient scripture. Among his works in restored scripture we find the Book of Mormon, the Book of Abraham, and the seventh section of the Doctrine and Covenants from the writings of John. Would it not also be thought that a prophet of God would restore missing selections from the Bible?

Joseph Smith's mission is enhanced by a recognition of his full achievement. It would hardly be proper to deny the full accomplishment of his labors. Even if viewed only as commentary material, the Inspired Translation is unique and becomes a valuable aid in the study of the Bible. However, if accepted—insofar as completed—as a restoration of the original text, the Inspired Translation could surpass in

value any biblical manuscript known to be in circulation today. In either event it stands as a monument to the knowledge, spiritual insight, and inspiration of the Prophet and as a challenge to the world.

The writer believes there is ample evidence from the text itself and from the attitude of the Prophet and his associates concerning it to substantiate a claim that the work is an inspired translation, setting forth the original meanings.

We may well look forward with expectation to the day when, in the wisdom of the Lord, we shall be given the work in its entirety, at which time this phase of the mission of the Prophet Joseph Smith will be duly accorded.

REFERENCES

¹*Lectures on Faith*, Lecture Second, paragraphs 5 and 21.

²*JD*, 15, 263.

³*Ibid.*, 15, 247, 249, 263; 1, 56-57.

⁴*DHC*, 7, 260.

⁵*The Improvement Era*, 21, 725.

⁶*DHC*, 1, 226.

⁷John E. Steinmueller, *A Companion to Scripture Studies*, 3, 34-35.

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Restoration to be commemorated

In the quiet wilderness of the Susquehanna River in the early summer of 1829, Peter, James, and John, sent from heaven, ordained Joseph Smith and Oliver Cowdery to the Melchizedek Priesthood. There can be no question that other things were said at that historic meeting, but that this one act has great importance to all of us there is no doubt.

From this priesthood come the various offices under which the work of the Church is done, from elder to Apostle. By its authority a man presides over his own home and his wife and children. By its power and authority righteous men will fulfil the purposes of the Lord God concerning this earth. It is the Holy Priesthood, after the Order of the Son of God, but rather than indulge in repetition of his holy name, it is given the name of Melchizedek, a most righteous high priest living in the days of Abraham. To this great leader Abram (Abraham) paid tithes.

On Sunday, June 20, the restoration of the Melchizedek Priesthood will be celebrated throughout the Church.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
SALT LAKE CITY 11, UTAH

TO PRESIDENTS OF STAKES, BISHOPS OF WARDS, AND PRESIDENTS OF MISSIONS

Dear Brethren:

Sunday, June 20, has been designated by the First Presidency and the Council of the Twelve for commemoration of the restoration of the Melchizedek Priesthood.

With emphasis now being placed on the Family Home Evening, it is suggested that talks be given by members of a particular family, or of various families, in the ward or branch along the following lines:

1. Son (a priest where possible)—The source of my father's priesthood (indicating line of authority) and my testimony of the priesthood (5-8 minutes).
2. Daughter—The effect of my father's priesthood in our home, and why I hope my companion will be a man who honors the priesthood (5-8 minutes).
3. Mother—My testimony of how the Family Home Evening has strengthened the spirituality of our home (10-15 minutes).
4. Father—My responsibilities to my family as a holder of the Melchizedek Priesthood (15 minutes).

Appropriate songs, prayers, etc., should also be provided to complete a worship service worthy of the occasion. The regular Sacrament meeting should be used to present this program. Each stake and mission president is asked to contact each of his ward bishops or branch presidents and quorum presidencies and encourage them to lend their services to make this program successful. We suggest that the mission presidents adapt the program as necessary to fit the situation in individual branches of the missions.

In the stakes where quarterly conferences are to be held on June 20, it will be necessary to hold the Priesthood Restoration Service on another Sunday, unless Sacrament meeting is held on the night of conference.

Sincerely your brethren,

David O. McKay

Hugh B. Brown

Weldon Tanner

THE PRESIDING B

SHERMAN C. SMITH, 17, son of Mr. and Mrs. Wilford E. Smith of Provo, Utah, has achieved well physically, intellectually, and spiritually. He played on a Western Boys Baseball all-star team which won second place in the national tournament. He has played high school football and been on the wrestling squad. He was a member of Kahukau High School chapter of National Honor Society during a school year in Hawaii and maintains an A average. Sherman is a priest in Oak Hills First Ward, East Sharon Stake where he has always qualified for Aaronic Priesthood individual achievement awards.



BY SHERMAN C. SMITH

This I believe

● I think that it is very important to remember that a seed can't grow unless it is planted, and I can't obtain the things which I desire unless I get to work now.

Earlier in my life I gave very little thought to the future, and this has made it even harder to get started in planting the seeds of progress. I also think that if I had kept putting off my "beginning" toward success, I would never reach these goals. It seems that I have now got off to a fairly good start, and by keeping going, I will be able to have those things planned for.

Some things are very much day to day, so that what we do today will show its results tomorrow. Other things are almost momentary, for often a courteous action or a kind remark will bring immediate and pleasant response from the benefactor. Still other things, such as gaining a useful education or serving the Lord on a mission, may take years to produce noticeable results. The bad things which one may do will also have various types of rewards, both immediate and long term. Consequently, without boasting any particular goodness in myself, I have tried to make it a point in my life to work for those good things which will surely bring lasting happiness.

This I believe

BY CRAIG PAUL THOMAS

CRAIG PAUL THOMAS is the oldest son of M. Paul and Connie Thomas. He was born March 25, 1948, in Preston, Idaho, and has lived there all his life. He is a member of the Preston Fourth Ward, Oneida Stake. He is an Eagle Scout and has five individual Aaronic Priesthood Achievement Certificates. He is a priest and plans on going on a mission. He plays the accordion and his hobbies are listening to music and playing all kinds of sports.



● I am a member of our high school basketball team. While we are still in the dressing room before every game, we all gather around, and the coach asks one of us to pray. Of course, we do not pray to win but generally ask that no one will get injured and that we will be good sports and that we will do our best. I am glad that our coach has realized the importance of prayer and has us do this before every game because I feel that we need the help of God everywhere, whether it is in an athletic contest, giving a talk, or with a problem we may have, or anything else.

I have a three-year-old brother who is still learning to talk. Although he probably doesn't yet know what it means or what he is doing, he wants to be the one who blesses the food whenever we sit up to eat. One of my parents leads him through the prayer. I believe that when we are young is the best time to learn to pray. My mother taught me to say my prayers for as long as I can remember. I can still remember when I was a young lad, she would say a phrase, and then

ISHOPRIC'S PAGE

In setting my goals, I have tried to remember these things, so I have decided not to settle for anything but the best I can get. I want to go into the field of engineering or science, so I have decided to do my very best in school in order to qualify for these rewards. Since this order of rewards is true in both temporal and spiritual affairs, I also want to try to do my best to qualify for eternal salvation. I haven't been mindful of many spiritual things during most of my life, and it has only been in the past few years that I have really become aware of the need to set my goals high in the spiritual things of life. To be active in the Church later in life, I must live a clean life and be obedient to the commandments of God today and not just later on when I am older. Therefore, I have decided to live worthy of going on a mission and actually to serve on a mission for the Lord when I am old enough to be called.

I have found that, aside from the teaching I have received in seminary, Sunday School, priesthood, and

Sacrament meeting, and at home, the standard works contain many great things that have and will help in setting my standards for life and plans for the future. I do believe that it is my duty to live as the scriptures teach and to avoid doing those things which they warn against.

These facts which I do believe have not just appeared to me in thin air but have come through thoughtful help and guidance from my parents and teachers. The Church itself does all it can to make people, especially youth, aware of the circumstances of life. I am grateful that I have been made aware of these things, and that in them I have found a great key to the future. I also am thankful for the fact that, as a Latter-day Saint, I am entitled to the gift of the Holy Ghost. God has put us here to live our lives to the fullest, being obedient to his word and ways of life. I am aware that we live as eternal beings with God only if we set our spiritual goals high enough and then attain them.

I'd repeat it. I am thankful that she has taken the care and patience to teach me to pray.

Every morning we have family prayer in our home. I believe that this helps to draw us closer together and make us more into a unit as we should be, besides giving us the blessings we receive from our Lord.

Recently my grandfather was hospitalized with a serious illness. Everyone in our family prayed for him to recover. He got better in just a short time. Skeptics might call it just a coincidence, but I certainly believe that his recovery was helped by our praying for him.

We need all the help we can get with all the temptations there is around us. Prayer enters into this, too, because with God's help it is easier to meet these temptations and overcome them. Every night when I say my prayers, I ask God to help me to meet these temptations and win the daily battle with Satan.

I believe that God will help us with our personal problems if we pray to him about them. I know that there are many important decisions that we must make

in life, and with God's much greater knowledge, he surely can help us make a wiser choice. Two important decisions that I will soon have to make are: what I am going to do in life, and whom I shall marry. My decision on these questions will affect the rest of my life. If I ask for God's help in making these decisions, I will be more sure that I have made the right ones.

All of my life I have looked forward to going on a mission. I am sure that I will use and need help from God during this part of my life more than I ever have before. This is why I think that prayer is the most important tool of a missionary. I have heard returned missionaries tell of times, while they were preaching, they have said things that they were not aware they knew. Just think how praying helped them.

When I was a little boy, I couldn't imagine how our Heavenly Father could possibly listen to everyone's prayers at the same time and still answer them. But now I have grown to realize that with God everything is possible, and that he answers our prayers.



● Mothers are just girls with added experience. Perhaps that is hard for sons and daughters to believe. They'd be smart though if they would experiment with this idea, if they would try mother out and ask her for her opinion, listen to what she has to say, then do as she suggests.

Mother just might be right far oftener than they would expect. We love our mothers even more as we realize that they have traveled the paths we are now climbing. They have had the same thoughts, the same fears, the same joys, the same disappointments, the same temptations their children are experiencing. They know the way—use their experience.

A girl is likely to grow up to be a great deal like her mother. I heard a man once tell a roomful of boys not to choose "The Girl" until they had met her mother.

A mother can have enormous power in this world. If she is strong and loving and fair and understanding, she can wield a mighty influence. It is the mother who sets the standard of the home. She is the one who, by her thoughts and actions, decides whether culture, good manners, high ideals, and great ambitions will be at home under her roof. The first day of her marriage is the beginning of all this. She must be strong yet gentle, courageous yet humble, gay yet deep, kind yet steadfast. The word "mother" is beautiful. It is a wonderful thing to be a woman; all life begins with her. The birth of a child is just the beginning of being a mother; it is the guiding, the teaching, the loving from that day forward that really counts.

To be a mother takes time. It is a constant twenty-four hour a day job—twenty-four hours a day of teaching and guiding by example and also by word, and of knowing where your children are and whom they are with at all times—twenty-four hours a day of planning, working, and lighting the way. During this time we should not live for our children but just guide them to live for themselves. It isn't easy to be a mother, but when an adult son or daughter looks you in the eye and says, "The growing up with you was wonderful," the bill is paid in full, that is, if the child has grown up to be strong in body, mind, and spirit.

Lincoln said, "All that I am or hope to be, I owe to my angel mother." From Proverbs we read, "Her children arise up, and call her blessed; her husband also, and he praiseth her." And William R. Wallace back in the 1800's claimed that "the hand that rocks the cradle is the hand that rules the world." What a

great deal for a young beginning mother to live up to; it is difficult even for a mother of men and women to achieve. It's a humbling thing to be a mother.

President Woodrow Wilson proclaimed a day to be set aside for mothers as a public expression of the love and reverence this country holds for mothers. But it goes back even further to ancient mythology. At that time a yearly spring festival was dedicated to Rhea, the mother of the gods. Later there was in England



what was called a "Mothering Sunday," a time set aside to visit mothers. The eldest son would bring a special present, "a mothering cake," which would be cut and shared by the family. On "Mothering Sunday" it was expected that the sons and daughters would take care of all the household duties and prepare the special dinner so that mother could attend church.

Anna M. Jarvis started this Mother's Day tradition in America. She planned for it to consist of a program

carried out in church. Gifts have been added until last year millions of dollars were spent on presents. Let's revert to the principles of "Mothering Sunday" and stress family oneness and love for one's mother.

MOTHER'S DAY DINNER READY ON SATURDAY

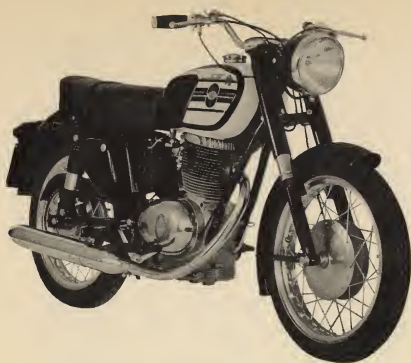
This menu can be prepared almost completely on Saturday and ready to (*Continued on following page*)

Mothers Are Girls

TODAY'S FAMILY / FLORENCE B. PINNOCK, EDITOR



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Today's Family (Continued from preceding page)

serve in 30 minutes on Mother's Day. The different dishes are colorful, delicious, nourishing, and will make a gala dinner for this special day.

Sunny Cocktail

Beef Roulades Tiny New Potatoes

Seasoned Broccoli

Lettuce wedges served with
Green Onion Dressing

Airy Light Casserole Bread

Praline Balls

Sunny Cocktail

3 cups apricot nectar
1 6-ounce can frozen grapefruit concentrate
½ teaspoon orange flavoring
Add the water to the grapefruit concentrate according to directions on the can. Combine with the other ingredients and chill in a covered container in the refrigerator overnight. This juice is attractive served in a fragile sherbet glass. Add cheese crackers on the side of the plate to be eaten as the juice is sipped.

Beef Roulades (6 servings)

2 pounds thinly sliced round steak
2 cups sage dressing
or
2 cups packaged herb-seasoned stuffing
3 tablespoons butter or margarine
1 can cream of mushroom soup
½ cup milk

Cut the steak into 6 pieces, 5x2 inches. Pound with meat hammer or saucer. Prepare stuffing as directed. Place ½ cup in each piece of steak; roll up; tie with heavy, white thread. Brown in the shortening. Mix the soup and milk and pour over the meat. Cover. Simmer in a 325 degree F. oven for 1½ hours or until tender. Stir now and then, and add a tiny bit more milk if necessary. Store in the refrigerator overnight and heat carefully before serving. Be sure the beef rolls are heated through. Do not let the sauce catch on the bottom of the

pan. Clip the thread and remove. Serve piping hot with the sauce.

Tiny new potatoes taste even fresher if 2 or 3 sprigs of mint are added while cooking. Scrape the potatoes and store in a covered pan ready to be cooked Sunday. When they are tender, drain and add $\frac{1}{4}$ cup of melted butter and a dash of paprika. Serve hot.

Seasoned Broccoli (serves 6 to 8)

$2\frac{1}{2}$ pounds fresh broccoli
 $\frac{1}{2}$ cup cooking oil
1 clove garlic, peeled and mashed
1 small onion, minced
 $\frac{1}{2}$ teaspoon chili powder
3 tablespoons water
 $\frac{1}{2}$ teaspoons salt

Wash the broccoli carefully. Trim the stalks. Remove the coarse leaves. Cut flowerets and stalks into large pieces.

Heat the oil and add garlic, onion, and chili powder. Stir and heat until the onion is soft. Remove and discard the garlic. Add the broccoli, water, and salt. Cover tightly and cook for about 15 minutes until tender. Serve.

The salad is a simple one, just crisp head lettuce cut into wedges and served with either green onion dressing or with a quick bleu cheese dressing.

Green Onion Salad Dressing

$\frac{1}{2}$ cup undiluted evaporated milk
 $\frac{1}{2}$ cup salad oil
3 tablespoons cider vinegar
1 teaspoon salt
1 teaspoon sugar
 $\frac{1}{2}$ teaspoon dry mustard
 $\frac{1}{4}$ teaspoon coarsely ground pepper
3 tablespoons finely chopped tender green onion stems

Put all ingredients into a pint jar. Cover with lid and shake thoroughly. Let chill in refrigerator overnight. Shake and spoon onto lettuce just before serving.

We are indebted to the Dairy Council of Utah for this delicious airy casserole bread recipe. You will be delighted with its fine moist texture and its dill flavor.

Airy Light Casserole Bread

1 package dry yeast
 $\frac{1}{4}$ cup warm water
1 cup creamed cottage cheese, heated or lukewarm
2 tablespoons sugar
1 tablespoon minced onion
1 tablespoon butter
2 teaspoons dill seed
or
2 teaspoons caraway seed
1 teaspoon salt
 $\frac{1}{4}$ teaspoon soda
1 unbeaten egg
 $2\frac{1}{4}$ to $2\frac{1}{2}$ cups flour

Soften the yeast in the warm water. Combine in mixing bowl the cottage cheese, sugar, onion, butter, dill or caraway seed, salt, soda, egg, and softened yeast. Add the flour to form a stiff dough, beating well after each addition. Cover. Let rise in a warm place until light and doubled in bulk, about one hour. Stir down the dough. Turn into a well-greased 8-inch round casserole. Let rise in warm place until light, about 30 or 40 minutes. Bake at 350 degrees F. for 40 to 50 minutes until golden brown. Brush with soft butter and sprinkle with salt. Makes 1 round loaf. It is just as good served cold as hot, and it cuts much better. So get to work and make and bake it on Saturday.

Praline Balls (makes 6 servings)

1 quart vanilla ice cream
1 cup toasted slivered almonds or pecans

Praline Sauce

2 cups light cream
 $\frac{1}{4}$ cup butter
 $1\frac{1}{2}$ cups light-brown sugar
2 tablespoons dark corn syrup

Scoop out 6 large balls of ice cream. Roll each ball in toasted almonds and place on tray in freezer to harden. To make sauce, combine the sauce ingredients and cook over very low heat, stirring constantly until mixture is smooth and slightly thickened. Cool, stirring frequently. Serve over the almond balls in sherbet dishes. The sauce can also be made Saturday and stored covered until Sunday.

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Since Cumorah

(Continued from page 407)

tell you in darkness, that speak ye in light," plainly refers to such a double preaching. Granted that some things are to be preached from the housetops, there is nowhere even the vaguest indication that all things are to be so broadcast, as the Catholic scholars now maintain. Such a concept would be contrary to the basic principle that to those who have, more will be given (Matt. 13:12) and to the progressive steps of enlightenment that are basic in the Christian teaching.⁷⁹

"We believe," wrote Tertullian, "that the Apostles were ignorant of nothing, but that they did not transmit everything they knew, and were not willing to reveal everything to everybody. They did not preach everywhere nor promiscuously . . . but taught one thing about the nature of Christ in public and another in secret: some things about the resurrection they taught to everyone, but some things they taught only to a few."⁸⁰

There is a type of secrecy which the churchmen condone and practise. It is that air of mystery and aloofness which St. Augustine describes as such an important part of higher education in his day.⁸¹ Paul of Samosata and Simon Magus are classical examples of schoolmen seeking to heighten their prestige, overawe the general public, beguile and intrigue the youth, silence criticism, abash the insolent, and attract an audience and a following by cultivating an atmosphere of recondite, even supernatural, learning and an attitude of lofty superiority to the ignorant masses. This is still the secret of success in most graduate schools throughout the land. But this was not the kind of secrecy practised by the Christians, a thing which the learned men of their day simply could not understand.

Learned Romans like Caecilius, Celsus, Pliny, and Tacitus were convinced that the Christians kept

their doctrines and ordinances secret because they were ashamed of them; they note that this secrecy only causes misunderstanding and arouses the worst suspicions and wildest speculations—why do the Christians insist on spoiling their case by clinging to it?⁸² It is significant that the Christians never deny this secrecy, but defend themselves by replying that other religions and even the schools of philosophy all have their secrets, and, as is well known they were willing even to suffer death rather than betray it.⁸³

(To be continued)

FOOTNOTES

⁷⁹Discussed in *The Improvement Era*, 68 (1965), p. 37ff.

⁸⁰Irenaeus, *adversus Haereses*, III, iv, in *Patrologia Graeca* 7:855; cf. 885-9 for his feeble arguments. Rules for dealing with arcane teachings were set forth by Innocent III, in *Patrologia Latina* 214:696.

⁸¹It was not until about 400 AD that the doctors of the church, to discredit secret teachings, gave to the word "Apocrypha" a bad meaning, according to W. Schneemelcher, N. T. *Apocryphen*, I, 5.

⁸²Origen, *Contra Celsum*, II, 70, in *Patrologia Graeca* 11:905.

⁸³John Chrysostom, *Homily on Acts* I, 4, in *Patrologia Graeca* 60:19, gives an amazing explanation for it, which was officially adopted by other churchmen, e.g., *Oecumenicus Comment on Acts*, I, 3, in *Patrologia Graeca* 118:45.

⁸⁴J. P. Migne, *Scripturae Sacrae Cursus Completus* (Paris, 1840) 21:823-4.

⁸⁵A. Schweitzer, *Geschichte der Lebens-Jesu Forschung*, I, 396. C. A. Bugge, in *Zeitschrift für New Testamente Wissenschaft* 7 (1906), p. 97, says we cannot even be sure whether there was a Messianic secret or not.

⁸⁶J. M. Maerke, in *The Mysteries* (Bollingen Series XXX, 2, [New York, 1955]), pp. 139f, and H. Rahner, *ibid.*, pp. 357ff.

⁸⁷*Gospel of Thomas* 87:10-12.

⁸⁸*Testament of Our Lord Jesus Christ*, (ed. Rahmani), p. xviii.

⁸⁹Ezra 14:6f, 44-46.

⁹⁰John Chrysostom, *De laudibus S. Pauli*, *Homil* V, in *Patrologia Graeca* 50:500.

⁹¹Jeremias, *Jesu Verheissung für die Völker* (Stuttgart, 1956), 15f, 61f.

⁹²John 1:5, 10-12 illustrates the principle of reciprocity—God gives only as man receives.

⁹³Tertullian, *De praescriptionibus*, c. 25f.

⁹⁴St. Augustine, *Confessions*, I, 3.

⁹⁵The fullest discussion is in Minucius Felix, *Octavius*, pp. 8-11; cf. P. C. Tacitus, *History*, XV, 44; Pliny, *Epistle to Trajan*, X, 34; Origen, *Contra Celsum*, I, 1, 1ff.

⁹⁶Origen, *op. cit.*, I, 7, 12, 14, in *Patrologia Graeca* 11:667, 677, 685f. *Tatian, Adv. Graecos*, c. 27.



The Church Moves On (Continued from page 374)

as president of Taber (Alberta, Canada) Stake with Elders Alma R. Baker and Kenneth P. Anderson as counselors. They succeed President Ray B. Evanson and his counselors Elders James H. Tanner, Jr., and Keith E. Francis. The retiring President Evanson has been called as president of the Southern States Mission.

15 The annual all-church M Men basketball tournaments began today in Salt Lake City: Deseret Gym, East Millcreek, Liberty-Wells, and Park stake centers for the seniors; Deseret Gym, Harold B. Lee Hall, Riverside, and Rose Park gyms for the juniors. Yesterday a traditional early Sabbath morning devotional for participants of the tournament was held in the Salt Lake Tabernacle, where President N. Eldon Tanner addressed them. In all, sixty-four teams began thirty-two games this afternoon.

19 Elder Richard L. Evans of the Council of the Twelve received the Utah "Outstanding Salesman of the Year" award at the eighth annual award dinner of the Utah Sales and Marketing Executives, Inc. "This award is made in recognition of his outstanding record as a salesman of ideas for the betterment of the community, the state, and the nation," said Arthur S. Anderson, who made the presentation. "As an author, script writer, and nationally renowned speaker, Richard L. Evans has been a promoter of freedom, justice, good will, and brotherhood among people all over the globe."

North Thirty-third Ward of Salt Lake City won the all-church senior basketball tournament by defeating Mesa (Arizona) Fifteenth, 78-63. BYU Sixteenth placed third, followed by Lakeview, Logan Square, and Santa Susana. The sportsmanship award was given to Logan Square, and Paul Grant of North 33rd was the most valuable player.

Highland Ward of Ogden, Utah, won the all-church junior basketball tournament with their 56-35 score over Downey, California. Mar Vista placed third, followed by Ferron, Tustin, and Roy Fourth. Tustin received the sportsmanship trophy, and Francis Flack of Mar Vista was most valuable player.

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These Times (Continued from page 372)

family life.

6. "We want to know what is expected of us," said the students, requesting a better definition of home duties.

The fundamental issue in LDS homes, we then suggested, was "probably not lack of desire, attitude, instruction, or preaching to parents" but perhaps an issue of time. "We are ambitious people," it was pointed out, working hard all day and filling the nights with organizational activities. The harsh truth was that little or no time was

scheduled for the family. The family was trying to get along with unscheduled time. And in many families there is never any unscheduled time.

Now, in 1965, comes the Church to encourage all parents, all homes, to schedule, to dedicate one night a week for the most important organization to which any of us will ever belong, home and family. Most organizations are "administered." Their schedules, the time dedicated to them, are observed and respected. There are "meetinghouses" meetings of all sorts, business gatherings, school and educational functions, civic affairs,



THE REACH AND POWER OF PRAYER

RICHARD L. EVANS

Today we would further pursue the thought that "there is no limit to the reach of prayer"; and no substitute for it—in some circumstances—being well aware that everyone needs help, that no one is self-made, that no one is self-sufficient, that no one, in a sense, is safe; for all are subject to accident, to illness, to temptations, to sorrow, to the difficulties of making decisions. All of us receive much discipline as we move through life, no matter how old or young we are, no matter how much we have or haven't. All of us are searching, seeking. No one of us is able to go his way alone in life. There are so many unanswered questions, so much that is beyond our control, beyond our ability. We do what we can, sometimes well, sometimes not so well, but we all need help from sources beyond ourselves, and help from a Higher Source—for there are problems and people that cannot be reached or touched at times with the other means we have at hand. Even with our own children and other loved ones, we have much need of help, to teach them, to keep close to them, to be assured concerning them; for after we have done all we can, or at least all we did do, we become acutely aware that we cannot long go with them, that beyond our teaching, our love, our example, they are very much on their own. When loved ones are away too late at night or in far places or in unknown or possibly unsafe situations, we know that our best hope has been to "teach them correct principles," and then reach out for them with love and earnest pleading prayer. Sincere prayer is not a mere mental exercise, or a self-answering process, but communication with the Personage and power who sustains life, who orders the seasons, who keeps creation in its course, even as our Savior prayed to the God and Father of us all: "Our Father which art in heaven. . . ." And there is comfort in knowing that our children are also his children. Thank God for the privilege, the power, the strength, comfort, guidance, and peace-giving assurance of prayer, without which life would be emptier and lonelier and much less livable. "There is no limit to the reach of prayer."

1Mrs. George B. Simmons, "These I Will Keep," *Good Housekeeping*, January 1936.
2Matt. 6:9.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, February 14, 1965. Copyright 1965.

bowling leagues, and whatnot. The Church has now, in effect, invited and challenged each family to *schedule* for themselves a meeting, informal or formal, in their own family meetinghouse, of their own time, nature, and choosing; and to plan, administer, and operate it according to the dictates of the family leaders' liveliest intelligence.

Can the unorganized, planless family, buffeted about by the energetic bureaucracies of modern life, compete with the "organized" organizations, public and private, all seeking precious time? Can the family organize and function successfully and schedule time for its own teaching purposes?

All families, every home and household, are *teaching institutions*. Families are our most fundamental and primary teaching institutions. In them language is taught long before school. Bad language, poor language, expletives are often taught. Bad manners, happenstance motives, accidents, self-withdrawal are perhaps more often taught than good manners, loving purpose, intelligent foresight, and concern for others. Blessed indeed was Nephi to have been born of goodly parents and to have been instructed in his father's home in "the learning of the Jews and the language of the Egyptians." (1 Nephi 1:2.) How blessed today we are to be born of goodly parents. But, as was Nephi, how much more blessed we are if those goodly parents *schedule* time to instruct their family in the learning and language of our times, beginning with the fundamentals of life, being, and eternity.

Every home is a teaching institution. It teaches first of all by the example of its leaders and members. If those leaders and members can add to their example useful precepts as well, great blessings will result. At issue is the basic integrity and development of each individual. Beyond lies the health and regeneration of human society. The hope of national prosperity and international accord lies in the homes of the people. What night shall home evening be this week? When scheduled, can we carry through—all or most of us—even though the boss's wife calls and invites mother and father to dinner? It will not be easy. But something can be done, with faith, hope, love, and time for the family.



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The Hat in Her Life

(Continued from page 403)

emergency fund and hand it to her.

Donna watches my expression. Her face falls, and her eyes look like those of a little girl who doesn't know if she is going to cry or not.

"You don't like it," she says miserably.

"Not sixty-five dollars worth."

Donna gasps. Then her cheeks flush. She gets it now. She can see I haven't fallen for that two ninety-eight routine.

"Paul Archer, you make me so mad," she cries. "You and your stiff-necked pride that can't bear to accept help even from my own father. Now you even suspect that I bought this hat behind your back. If you had a grain of trust in me—"

"It's not that, Donna," I say patiently, "only—"

Donna doesn't even hear me. "Just because I didn't know how to budget when we were first married, you keep thinking of me as a brainless little spendthrift who can't be trusted with a penny. That's what hurts. You just don't trust me!"

"Donna, don't let's fight," I say. "That hat isn't that important. Now that you've bought it. . ."

"I didn't buy it," Donna cries indignantly. "I bought *Mode* magazine to learn how to drape the veil. The hat is just a strawhat, exactly like that expensive hat I bought for our honeymoon, except for the trimming. So I bought a ribbon for ninety-eight cents; the rosebud cost a dollar sixty-nine; and the magazine cost thirty cents, plus sales taxes makes two ninety-eight. *That's* what the hat cost, just like I said. Add it up yourself if you doubt that, too."

Donna's chin begins to quiver suddenly, and I know that she is really hurt. She turns and runs into our bedroom. I know that I am in for a session. But I feel like a heel anyway, so I follow and try to make it up.

Donna is in the closet door crying softly against my old flannel bathrobe. (She says the flannel sop's up the tears.) I pry her away from there and try to put my arms around her. But she isn't having any. I try to kiss her cheek, but she pulls away, and I stub my nose on a cold plastic coat hanger.

After a while I manage to pull Donna into my arms and let her

cry big tear spots all over by best necktie. I say all the things guys who have been married only a year say on these occasions.

Gradually, Donna's tears turn to gulps. To make things right I call myself a few nasty names—a heel, an old goat, things like that.

Donna sniffs at me. "Make up your mind," she says. "Goat or heel?"

When Donna gets back her sense of humor I know that she is all right again. I kiss her, and then I know that we are both all right.

But Donna has a one track mind. By and by she continues aloud the thoughts that have evidently been churning around under that blonde hair.

"Besides, I really wanted the hat for *you*," Donna says confidently.

"Thanks, honey," I say. "A hat with a pink rosebud is just what I have always wanted."

"Silly," Donna giggles. "I wanted to surprise you and wear the hat when I go to the hospital. My figure has looked awful for so long I thought maybe a pretty hat would make up for the figure. Then you wouldn't forget that you love me."

What can you do with a woman like that?

I say, "Crazy, crazy," against her hair, and hold her on my lap in the big chair.

Suddenly, it is 3 am, and Donna is shaking me. She wants to go to the hospital. Now.

Everything blurs. When I come

to again, I have been shoved into some unused hospital closet and forgotten there for hours along with a couple of other guys who look as disheveled as I am.

Eventually some intern pops in, says, "It's a boy," like he was saying, "It's a nice day," and takes me to Donna.

I don't remember what Donna and I say to each other. I hold her hands hard; we keep looking at that furious little red bundle; and I try to swallow a lump in my throat the size of a baseball.

Then Donna starts to laugh. She laughs and laughs. I think maybe she is hysterical. But she says quickly, "My hat—my lovely hat that was supposed to make me beautiful for you—I forgot to wear it!"

I looked at her with the baby in her arms. "You're beautiful, honey," I say. "You're very beautiful."

It has been well over a year since I have thought about that hat—not until Donna took it down from the top shelf of our closet today, removed its swathe of tissue paper, and tried it on.

Now I am trying to figure out: Is Donna keeping that hat (1) for a memento, (2) because, as every husband learns, wives never throw anything away, or (3) to wear on some approaching, appropriate occasion?

I guess I'll just have to wait and find out.

But this time I hope it's a girl.

ODE TO A YOUNG MOTHER

BY FRANCES C. YOST

*Daily, dear Mother, let your love light glow;
Gaily serve in your humble castle; show
Tender endearing ways. Graciously he,
Lender of spirit souls, bequeathed each wee
Baby to you, to fondly teach. It just
May be, to you alone, he could entrust.
Decline invitations for the mere thrill.
Design your day though, to be versatile,
Bringing a charm into your atmosphere,
Singing a lullaby, lending an ear.
Neatly attired, no matter what the hour,
Sweetly greet everyone. No, never glover.
Leaven your actions with kindness, be gay.
Heaven shall be yours, in life's resumé.*



Era of Youth

May 1965

MARION D. HANKS,
Editor

ELAINE CANNON,
Associate Editor

Fit to Live

Life is for Liv- ing

- Some youth wait to live.

They wait until they have a better house, a new dress, more money, more freedom, a higher education, different friends, greater experience, more time, more time, more time!

Today is all the time there is that we can be sure of to do earthly things. Waiting to live until something changes seems foolish in the face of such a fact.

Some people live on an "eat, drink, and be merry for tomorrow we may die" basis. Theirs is the frantic clutch at every invitation, foolish or not.

The human personality persists eternally. Today's choices are tomorrow's consequences whether we're earth- or heaven-bound (dead or alive).

Life's one-to-a-customer quality suggests that now is the time to live, all right, but live so that there aren't any regrets. It's good to grow, to feel, to learn, to experience, to taste, to contribute, to worship, to love, to create, to do good. There should be no waiting for an easier or more opportune time to live wisely.

LDS youth know there is only one way to pattern a successful life, and that's according to the gospel of Jesus Christ. It's the tested method for living vitally, intelligently, graciously. It's the inspired plan for making this phase of life an exhilarating experience in the total sense.

So don't wait. Live wisely now.

In this issue . . . some suggestions on the art of young living.

Janet Farrimond, Cannon 7th
Ward, Cannon Stake, and Leigh
Maxfield, Delta 1st Ward,
Deseret Stake



● Would you like to become a better citizen, a working part of your community? Are you interested in helping others, young and old? Do you find hospital work, clerical tasks, teaching, or fund-raising both interesting and challenging? Do you find yourself with time on your hands, with nothing to do?

If you answer yes to any of these questions, your home town needs you and needs you desperately!

Yes, you—wherever you are, your community can use young people, boys and girls, to pitch in and volunteer their time and energy without pay in a thousand and one different projects to help other people.

What do you have to contribute? Now, don't sell yourself short! You have plenty to give: brains, brawn, sympathy, enthusiasm, and youthful energy.

There's plenty in it for you, too, even if there is no pay check connected with the work. In return for your efforts, you'll gain in experience, understanding, and deep-down satisfaction. And your work will be warmly welcomed and sincerely appreciated. Let's face it, you can't buy these with money!

A great many young people volunteer valuable time and talent to help others. All over the country the heads of civic agencies, philanthropic organizations, and municipally-sponsored programs are calling for the services of youth in tackling the ever increasing range of social problems.

Your youth is an important and special asset, for you have fresh enthusiasm, schooling, and skills to give. When these highly desirable qualities are reinforced with the guidance and planning of experienced professionals, you can be an extremely valuable recruit in your community's finest task force.

What is there to do? You'll be amazed at the amount of useful jobs there are to be had. Many of them are fascinating, all of them are vital, and all offer real work experience. Yet none is provided for on payrolls, so that you wouldn't be taking on such work and depriving another person of earning a living. Volunteer work supplements paid jobs; it fills a strategic gap. Furthermore, many of these jobs are waiting to be filled by young volunteers all

What Can You Do?

BY LUCILLE
J. GOODYEAR



over America.

If you get along well with children, you might be suited to recreational services for children. Here you would be assisting in play centers and day camps with games, sports, arts and crafts, science experiments, music, monitoring at mealtime, and many other routine but necessary duties. Volunteers are also needed for work as leaders in boys' and girls' clubs and in neighborhood centers for church youth groups.

Health services, hospitals, and nursing homes need help in many different departments, which includes typing and filing medical records; assisting in laboratory research; helping with occupational therapy; doing receptionist and clerical duties; aiding the handicapped; making beds; folding linens; helping professional nurses and conserving their precious time by doing non-professional jobs; helping with surgical dressing; serving as "big brother" or "big sister" volunteers in work with neglected, maladjusted children; assisting social case workers in registration duties; entertaining, feeding, and walking patients; as well as reading to and playing games with bed-ridden patients. The list is endless in this area, and the help is urgently needed.

Help in "special projects" is an area where you can really turn on your charm and ability to meet people. You can offer your help, time, and ideas in community celebrations of all kinds; assisting in fund-raising drives with publicity; staging community productions; ringing doorbells; distributing literature; telephoning; making posters; contacting newspaper, radio, television, and business people.

Another area where help is always needed is in the conservation programs: helping in community programs, working on cleanup drives, and working indoors showing films and making speeches to interested groups.

Do you have a special compassion for our senior citizens? You could offer your services in arranging entertainment in a home for the aged; in running errands for bedridden invalids; in being ready for such tasks as reading aloud and writing letters for a person with failing eyesight; or in engaging in recreational games. You have no idea how richly rewarding it is to bring a smile to the face and sparkle to the eyes of an oldster.

l to r, Lee Swenson, Lorin and Russell Winegar, Grant 10th Ward, Granite Park Stake



Many jobs are waiting to be filled at schools, acting as classroom assistants, laboratory aides, and playground helpers in summer schools and in schools for the handicapped.

There are also auxiliary duties at voluntary agency headquarters, where you could do typing, filing, and other clerical work.

In group projects you could volunteer singly or in a group for one-time service projects such as painting, patch-up, repairing, gardening, being on call for

Keith Boswell, Grant 10th Ward, Granite Park Stake

clerical work, giving special entertainment for underprivileged children and bedridden invalids, "adopting" a cottage at a children's home, (for girls) doing handiwork as a group and giving it to various organizations who serve the needy, raising funds to buy equipment for them.

The more one looks into community services, the more jobs one finds for volunteers to do. Now that you've read of the various areas where your help is needed, you are probably asking, "Why should I help?"

First of all, from a purely selfish standpoint, you will get experience in a genuine job to give you a head start in the world of work. Real work is involved, some of which closely resembles the type assigned to young people beginning their work-for-pay lives.

You will have the opportunity to find out more about your own abilities and your likes and dislikes as they relate to a job. You will also acquire meaningful references for future use in applying for paid employment.

And you will broaden your contacts in your community, learn something of what makes it "tick" by coming in close contact with some of its human problems.

By participating in work of this type, you will experience the satisfaction that is derived from serving others. And this is an ideal time in your life to develop one of the most important characteristics of a good citizen—helping those in need!

Now, where do you start? How do you avail yourself to the needs of your community? It's very easy.

The best way to begin is to analyze yourself. What are your special talents, interests, hobbies, school subjects? What skills do you already have? What type of lifetime career have you been contemplating?

Would you prefer work with youngsters, oldsters, or hospital patients? Are you interested in science, art, music, the out-of-doors, technical things, clerical work, teaching? How much time can you give to the program?

One requirement, and a most important one, for effective volunteer work is that you must promise to give a **regular number of hours** and then conscientiously **keep that promise**.

You should regard your assignment with the same respect that you give a job for which you are paid wages. Give it your energy, promptness, and courtesy, even though your "paycheck" won't be in dollars and cents.

Don't worry about not being trained for a specific type of work. Training is provided for practically all volunteer jobs for youth. The agencies with work to be done know how it must be done, and the length of training time varies with the duties. Most agencies prefer volunteers to be at least fifteen years of age, but this does not mean that there are no exciting possibilities for younger boys and girls.

After giving yourself a self-examination of what you have to offer, or are particularly interested in, you may already have a good idea of where to go and offer your services. Your parents may have some practical suggestions, so might your teacher or counselor.

A likely spot in most communities is a centralized agency that coordinates the work of many others, such as a United Fund, a Community Chest, a welfare council—you will know what it's called in your particular locality. And don't forget the farm organizations, the hospitals, and, of course, the Church, all of which are most enthusiastic and appreciative of the contributions of volunteer youth helpers.

Handle your approach to the organization in a businesslike manner. Obtain the name of the proper person to see, and observe the hours set aside for interviewing volunteers. Use the telephone to obtain this information if it is unknown to you or your family.

Prepare for your interview as you would for a job with a paycheck attached. Tell them about yourself in a forthright manner, how much time you can donate regularly and how sincerely you want to help.

Once you've been accepted for a volunteer's job, buckle down and learn all that you can from the required training. Live up to your promises, and soon you'll be functioning as a full-fledged volunteer worker, carrying and sharing some of the heavy load of your community. You'll be doing something important, **giving** rather than just taking!

What's more, you'll be glad you did . . . and so will your community!

Swim for Your Life

BY BEVERLY EVANS

● Oh, it's unbearable, you think as you quickly withdraw your toe from the icy, blue water, knowing how you'll dread the agony of stepping gradually deeper. It is so cold! You know how to swim, and you knew it would be like this. Why don't you simply take a deep breath and jump in with the other swimmers?

Look at them out there.

They're warm now and laughing and having a ball!

Oh, well, you tell yourself, they don't really care whether you join them, so why not just smile and relax in that sunny chair over there? And besides, when they come in all wet and bedraggled, **your** hair will still look nice. Mmm, that feels good, you tell yourself.

A short, short story, and one that will no doubt happen to all of us this summer. But does it happen to you lots of times—in different ways?

What's wrong, you ask, with retreating to a cozy warm corner when things are just too much? And you're right; all of us need to find islands of time and quiet here and there in order to think and restore ourselves.

But the living is out there. . . .

A test just for fun—

When there are tryouts at school, even though a zillion kids might be there, do you still try?

Today can you walk up to someone you don't know well, smile, and begin to make a new friend? (With someone your age—with a neighbor, teacher, parent.)

When roadshow time draws nigh and you've secretly longed to paint scenery or learn lighting or makeup techniques, would you mention the fact, out loud?

When your MIA teacher calls for a volunteer to plan a fireside, do you dare say, "I will"?

In a group, when questions are asked and you know some of the answers, do you raise your hand?

If you are living a full, happy life, some of your answers are "yes."

Dare to **commit** yourself to life! The dictionary meaning of this word is "to give in trust."

A person who decides to pass the above test and in other ways to "get in the swim" is committing himself to living. "Take the plunge" wholeheartedly if you know it will help you physically, mentally, or spiritually.

One of the marvelous things about baptism is that we cannot withhold any fraction of ourselves from the water or the Spirit. We are totally committed, and we emerge reborn.

The Savior said it, too. He who loses his life (forgetting himself in good works) shall find it. (See Matt. 10:39.)

Proud Pos- ture

BY BARBARA
WATERBURY

● The first step in becoming as attractive as you possibly can is to acquire good posture. It is not only pleasing to the eye but instrumental in keeping your body healthy. Teens who stand straight and tall appear confident, intelligent, energetic, ready to face any problem. Their clothes fit well. They breathe deeply, and weight is correctly distributed on their feet. They have proud posture—not proud meaning ‘haughty’ but proud meaning ‘happy.’ One who stands with stooped shoulders and head thrown forward appears lazy both mentally and physically, unkempt, dejected, depressed, tired, unhealthy. Moreover, clothes hang unevenly. The overall effect is one of laziness and a “don’t care” attitude. Which are you? Which would you like to be?

Acquiring proud posture is very simple. It can be done in minutes. But keeping it is another thing. That takes every minute of your waking hours. Try this. Stand with your back about four or five inches from the wall. Bend your knees slightly; this throws your hips forward, straightening the spine. Lean against the wall. If you are doing the exercise correctly, the back of the head, shoulders, and spine, including the small part of the back or waistline, will be touching the wall. Now, straighten your knees, keeping all the points mentioned above against the wall. Feel how flat the stomach area is. Nice, isn’t it? Practise this every day until you are proud of your posture.

Walking

This is just the beginning to all the ways in which proud posture may help you. When you walk, keep your toes pointed directly ahead. Pretend you are straddling a thin line and keep on it as you walk. Brushing your knees together with every step helps. The arms should swing gently in a semicircle around the thighs, with the palms of the hands inward. Chin up, eyes ahead; look the world squarely in the eye with proud posture!

Sitting

Concentrate on the way you sit. Most people stick their posteriors way out before they reach the object on which they’re going to sit. Don’t let this be you. It is easy to lower yourself in place with good posture. Touch the chair with the back of your leg. This

eliminates looking around to be sure the chair is close enough. Keep all your weight on the back foot. Now lower yourself straight down to the front half of the chair and slide back. If you try to sit toward the rear of the chair first, then you must bend way forward ungracefully, as mentioned before. You get out of the chair exactly the way in which you sat, just reversing the process.

For the Girls

Here are a few tips on body placement after you’re seated. Angle the lower part of the body, especially if you are wearing a straight skirt. Use the model’s stance for foot placement or tuck one foot behind the other. Avoid crossing the legs unless you are wearing a very full skirt. Let the hands lie in the lap.

The sitting situation in getting in and out of a car is a wee bit different. To get in, sit on the car seat still facing out, then swing in both feet. Or place the left leg in the car at the same time you sit and then pull in the right. Either way assures proud posture. If you are wearing a full skirt, swoop it in with your right hand as you swing in your feet.

For the Boys

Louning like a lizard is out. Chairs are for sitting in, not “riding” side saddle with one leg thrown over an arm. Nor should you teeter on the back legs or straddle the chair backwards.

Stumbling Stairs?

Let us not overlook the fact that proud posture enters into going up and down stairs. Eliminate the bounce from your ascending and descending. Let your knees do the work. In descending, point your toes at a slight angle and don’t vary until you’ve reached the bottom. Otherwise you’ll find yourself doing the duck walk, as ninety-nine out of one hundred sets of stairs are too narrow for the entire foot.

Now, which are you, the teen with proud posture or poor posture? Which would you like to be? Of course, you’ll choose proud posture because it looks the nicest. Remember the old saying, “It is so nice to be nice”? Let’s paraphrase it, “It is so nice to look nice.”

Pamela Elliott, Grant 10th
Ward, Granite Park Stake



The Swing- ing Bridge

By Bessie Brown Bangerter

What kind of town is your town? Is it a big bustling town or a lazy little town? Or is it one of the other hundreds of kinds of home towns all over the world? Does your town have a swinging bridge? Probably not. They don't build them much anymore. Neither did the first town I lived in have one. It didn't really need one, I guess. To cross the swale on the west side to get over to Mexican town; or to pick mushrooms, white stars, or tiger lilies; or to catch a wild burro to ride; you just backed up, took a running start, and jumped. If you didn't make it—well, that wasn't too serious because you usually weren't wearing shoes. And if you wanted to walk out into the tall timbers on the east side of town to meet someone coming by horse, mule, or wagon from the rail-

road station twenty miles away, you simply picked your way across the creek on rocks. No, we didn't really need a swinging bridge. We had everything we needed, because in a little town like that you don't need much.

But when I was twelve, going on thirteen, we moved out of the mountains eighty miles down to a different kind of a town. Not really a big town—but bigger. And that town needed a bridge because it was divided right down the middle with a lazy river flanked by beautiful, big old cottonwood trees. In fact, it seemed like all of a sudden there were lots of things we needed. It didn't occur to me at the time, but I've wondered since if maybe that wasn't partly because I was twelve, going on thirteen.

But to get back to the bridge—or I should say bridges, because there were two of them. One was a sturdy old wagon bridge supported underneath by massive stone pillars. Upstream a short way was a high, narrow, rickety, wonderful old swinging bridge. Usually when I needed to cross the river for church or school or to go to the store, I chose the security of the old wagon bridge. Occasionally, however, the need to hurry or a yen for adventure lured me onto the swinging bridge to bounce and sway my way across. Stepping across a space left by a board missing here and there, I would peer anxiously at the stream below. On arriving on the other side I had mixed feelings of relief at being on solid ground and regret that the excitement of the crossing was over.

Looking back to that time I now see that old bridge as a symbol of another bridge I was then starting to cross. The crossing from childhood to adulthood on the bridge of adolescence then beginning was to take years instead of minutes, but left me with the same mixed feelings experienced each time I stepped from that other bridge onto the firm earth.

Recently seeing a swinging bridge, a much sturdier structure than the one I used to cross, I noted a sign which warned, "Do not run or jump on the bridge." It occurred to me then that no one had thought to post rules for safe crossing on that bridge of yesteryear.

And what about that other bridge—the bridge of youth? Yes, the signs had been there. The safety rules had been posted but not always observed. Not much time had been spent in giving thanks to those who had crossed before and thought to leave here and there along the way a warning or a word of encouragement, yet without them the crossing could never have had such a happy ending.

You Beehive girls and Scouts just now stepping

onto the bridge, you Mia Maids and Explorers bouncing along at midstream, Gleaners and M Men reaching a foot forward to place it on firm land on the far side—may I offer a few suggestions, rules perhaps, for a happy and safe crossing, from one who has crossed the bridge before you?

1. *Take plenty of time.* Don't hurry across the bridge lest you find the fun and excitement of crossing has ended too soon. Don't rush through adolescence. It takes time to grow up. Those who rush headlong across the bridge too often find they haven't reached the other side at all but have stumbled and received bruises and scars or have tripped and fallen into deep waters. Dating too early, too often, too intimately usually rushes young people into marriage before they are prepared physically, emotionally, intellectually, or financially. Unduly early marriages are seldom temple marriages. Do take your time in crossing. Take time—this precious time—to cultivate lasting friendships, to enjoy sports, to read good books, to listen to good music, to get an education, to enjoy and appreciate your family, and to learn to be a good member of a family before you try to become the head of one.

2. During the crossing *choose traveling companions wisely* lest you get jostled and fall by the wayside.

3. *Fix your eye on a goal on the other side.* Walking toward a goal will help you keep your balance when too much bounce and sway threaten to topple you. May I suggest as such a goal the temple of God? Living all gospel principles to become worthy of temple marriage will do much to assure a successful crossing.

4. As you cross remember to *apply the advice of those who have crossed the bridge before you.* Your parents and church leaders love you and want only the best for you. Please heed their warnings and don't make it necessary for them to attempt to rescue you after you have already stumbled and fallen into deep waters.

5. *Wait until you reach the surer footing of solid ground on the other side before you attempt to choose a companion for the rest of the journey.* The exhilaration of the swinging and swaying may prevent you from using sober judgment, but be pondering all the way the qualities you will look for in an eternal companion.

6. *Let your Father in heaven hold your hand as you cross.* He loves you even more than your earthly parents because he has greater capacity for love. Having him at your side will not make the crossing dull and colorless because he wants you to have fun. But most of all he wants to see you safe and happy on the far side.

Let Me Be Worthy

by KATHRYN KAY

Please God, help me to help the ones who look to me for aid;
let me think clearly at the time when they're confused.
Help me to know what's right, nor let me be afraid
the trust they place in me will ever be abused.
Let me feel sure within myself that I am strong
with the unfailing strength that true conviction gives.
If need be let my knowledge carry them along
until the time they realize theirs also lives.
Let me have confidence in my ability
to guide them. Never let me doubt the words I say.
And everything they think I am, please, let me be;
help me to never fail them, God, in any way.
Let me be wise that I may pass such wisdom on
to those whose destinies You've placed within my hands.
God, from my judgment let all prejudice be gone;
give me instead the tolerance this life demands.
They look to me for help, and I must never let them know
how much I'm frightened at my vast responsibility.
I'll do my best, I'll help them every way I can, but so
that I may be more worthy of their faith, please, God,
help me.

A Prophet Inspires Youth

BY CELESTIA OBORN

FRESHMAN, WEBER COLLEGE

Lovingly written for
and dedicated to
President David O. McKay

A man, rare and marvelous, leads us
With strength that's undaunted by time;
Whose calling is noble, who guides us
According to promptings divine.

His countenance manifests greatness;
It glows from a pure light that's there,
A light from the intimate knowing
Of God, whose own message he bears.

We sit at the feet of a prophet
Who bids us true knowledge to seek.
We're lifted and strengthened by knowing
He lives by the words he doth speak.

And we in our youth trust his wisdom;
We know that he speaks for the Lord.
And, knowing he loves us unwavering,
We'll stand, unashamed, by his word.

We cause him concern, oftentimes sadness,
Whenever we stray from the light;
But we're charged to try all the harder,
Because of his love, to do right.

He's helping us walk on God's pathway,
Providing a beacon in strife;
He's giving us something to follow:
He lives an exemplary life.

We honor, revere him, and love him,
And all through the world he is known
A builder of temples, a prophet,
A leader of leaders, our own.

There's something about him that's radiant—
That lives far above earth life's din.
There's something more Christlike than earth knows—
We want to become more like him.

*We
Live
Better
When
We...*



*..help
cheerfully
(voluntarily)
at home,*

¹ Mardrene Roper, Winder 10th Ward, Winder Stake

² Earl Linford, Grant 10th Ward, Granite Park Stake, and Betty Fowler, Winder 3rd Ward, Winder Stake

³ 1 to r, priests Kent Gasparac, Russell Baxter, Charles Adams (kneeling), and Danny Bradshaw, Grant 10th Ward, Granite Park Stake

⁴ Arlene Ohlson, Southgate Ward, Granite Park Stake, and Eileen Baxter, Grant 10th Ward, Granite Park Stake

⁵ Mark Heddleston, Southgate Ward, Granite Park Stake



*..have
regular
physical
activity.*

*..love
Christ.*



*..are loyal
to our
friends.*



*..take
care
of our
clothes.*



Observing an open-air workshop are leaders Nan Hunter, John Morgan, far left; Dr. Dale T. Tingey, assistant administrator of seminaries and institutes, and Elder Paul H. Dunn, First Council of the Seventy. President Dunn and Dr. Tingey were featured speakers.



Institute Leadership Conference

The mountain campus of the University of Southern California was the setting for the third annual Institute of Religion Leadership Conference. One hundred and fifty student leaders from the institutes of religion located adjacent to sixty college and university campuses in southern California were gathered in the lovely Idyllwild, California, setting.

The conference objective was the development of student leadership in the institutes of religion serving the Latter-day Saint student on these many campuses. The workshops were built around the theme "The Institute Image," and the students were given training in five phases of the institute program: leadership, spirituality, scholarship, fellowship, and social activities.

Workshops were conducted by institute

instructors who involved the student representatives in active discussions. They were characterized by practical suggestions in the application of leadership principles.

In addition to the training received in the workshops, the students followed a tight schedule which included social activities, a drama night, and addresses by church leaders. In attendance was Elder Paul H. Dunn of the First Council of the Seventy who delivered the keynote address to the delegates and teachers on Saturday morning. In his remarks President Dunn challenged the assembled representatives to enrol five hundred new students in the institute program within a two-week period.

Dr. Dale T. Tingey, assistant administrator of seminaries and institutes, was the featured speaker at the worship service. He urged students to commit themselves to the total gospel program. President Don C. Brown responded as the representative of the stake presidents in the Sacrament and testimony meeting which concluded the conference.

Typical reactions of the students attending the conference were:

"The workshops proved to be most



You can let off a lot of steam and get acquainted fast with a volleyball in the air. Conference representatives limber up physically after a day of mental reaching.



In rustic Idyllwild classroom, USC instructor Dec Hadley leads workshop discussion on spirituality. The aim of these workshops: to build LDS leadership to take back to campus institutes.

valuable in terms of learning. This was a wonderful experience to gain a greater insight and a stronger testimony."

"This weekend helped me to stop worrying about my own problems in the Church and got me ready to worry about my nonmember friends and those that are inactive."

"I love the gospel and I love everybody!"



When LDS college students get together, there's a dance. Here, UCLA quartet sings during intermission. Left to right, Terry Drake, Jennifer Jones, Cheryl Crawley, Gordon Thomasson.

"This conference was one of the most inspirational experiences I have ever had, to be able to meet with my brothers and sisters whom I'd never met and feel as close as we did, along with the wonderful lessons and teachings we gained."

"It was the most wonderful experience I've ever had. I have never really had a faith to call my own, but now I have found something, and I'm going to hold tight."

"This has been the greatest inspiration to



Pretty Cheryl Crawley talks with enthusiasm to a thoughtful cluster of fellow students.

go on that I have had this year. The institute program is great and the gospel is true. Thank you very much."

"This weekend was the greatest weekend of my life. It built my testimony and strengthened it. I will be able to encounter everyday problems with more faith, spirit, and courage."

"When I was in the mission field I was able to feel the spirit of the Lord as I had never felt it before in my life. This weekend I felt as if that same spiritual level were attained here at Idyllwild. The instructors, the message, the students, and the setting made a perfect combination for me, and I know that the Lord was here with us."

The Last Word

The Spring is here—the delicate footed May,
With its slight fingers full of leaves and flowers,
And with it comes a thirst to be away,
In lovelier scenes to pass these sweeter hours.—N. P. Willis

Every real and searching effort at self-improvement is of itself a lesson in profound humility.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Proverbs 16:7

The lives of men who have been always growing are strewn along their whole course with the things they have learned to do without.—Phillips Brooks

A child who answered the telephone's ring was asked by the caller if her mother were home. "I don't see her right now," was the reply, "but I know she's here because the phone is still warm."

However things may seem, no evil thing is success, and no good thing is failure. —Longfellow

There is a difference between imitating a good man and counterfeiting him. —Benjamin Franklin

Years wrinkle the skin, but to give up enthusiasm wrinkles the soul.

A smile is a light in the window of the soul, indicating that the heart is at home.

If you feel low, build something.—A. L. Zobell, Sr.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, . . . —Luke 6:38

Her children arise up, and call her blessed, her husband also, and he praiseth her.—Proverbs 31:28

Years to a mother bring distress but do not make her love the less. —Wordsworth

Conviction is worthless unless it is converted into conduct.—Thomas Carlyle

Wife: "I simply can't understand. John, why you always sit on the piano stool whenever we have company. Everyone knows that you can't play a note." Husband: "I know it, dear. And as long as I'm sitting there, neither can anybody else."

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Students will view this same scene of the historic Matterhorn during exciting excursions. Photo courtesy of Swiss National Tourist Office.

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